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THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

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A PREMIER LOOKS BACK

(Continued from last issue).

One or two *obiter dicta* in the book provoke surprise and comment. Remarking truly that the House of Commons has had undeserving favourites, Lord Oxford suggests Castlereagh as an example. But surely all recent historical research has tended, without lessening Canning's renown, to vindicate Castlereagh's policy and to place him high among British Foreign Ministers. As he was a most indifferent speaker, it is creditable to the House to have recognized his eminence. Another questionable judgment is that it was a "strange omission" of Queen Victoria not to ask Gladstone's advice in 1894 as to his successor. But the Queen followed what she regarded as constitutional practice, which is set forth in a *locus classicus* in "The Letters of Queen Victoria", First Series Vol. II, ch. 21. When Lord Derby, on resigning in December, 1852, volunteered advice on the subject, the Prince Consort interrupted him, saying that, "constitutionally speaking, it did not rest with him to give advice and become responsible for it and that nobody could properly throw the responsibility of the Queen's choice upon him"; and Lord Derby admitted that "strictly speaking, the Sovereign acted upon her own responsibility." The Queen clung to her prerogative, and only consulted the outgoing Minister on this point when she had special confidence in him; and it will be remembered that in 1859 her Majesty on her own initiative sent in the first instance for Lord Granville in order to avoid an invidious choice between the two veteran ex-Premiers of the Liberal Party, Lord Palmerston and Lord John Russell.

CABINET ETIQUETTE

In an interesting passage Lord Oxford describes the nature of a meeting of the Cabinet as he knew it:—

It is not, or was not in any of the Cabinets in which I have sat, the custom (unless in exceptional cases not always of the first importance) to take a division... It was left to the Prime Minister to collect and interpret the general sense of his colleagues No stranger (unless specially summoned to give information on a particular matter) was ever admitted; and when a message came from outside, the door was always opened and shut by a Minister. No food or drink was allowed, except some hard biscuits which were believed to date from the time of Pitt, and some plain water. Smoking was strictly tabooed In the matter of seating there was no order of precedence, but each Minister always occupied the same place. In my Cabinet, Morely sat on one side of me, and, after the outbreak of war, Kitchener. It was contrary to etiquette for any member of the Cabinet except the Prime Minister to take notes, and the only record of the proceedings was in the letter which he wrote to the King, and of which a copy was preserved by his Private Secretary.... I remember that when my attention was called to the fact that a Minister was apparently taking notes on his own account, I felt bound, with the assent of all my colleagues, to make a somewhat sharp remonstrance."

It may be remembered that it is to the practice of taking notes by a Minister, the 15th Lord Derby, Disraeli's Foreign Secretary in the 'seventies, that we owe the only contemporary evidence of the details (subsequently fiercely disputed by several of his colleagues in Parliament) of the critical Cabinet during the Eastern crisis on March 27, 1878—the meeting which resulted in his resignation. Now that a Cabinet Secretariat has been working for some years, it is to be hoped that the unbusinesslike system of keeping no formal record of Cabinet decisions, a system which has often been responsible in the past for similar misunderstandings, will never be revived. Lord Oxford obviously views the new departure with doubt, if not disapproval. "I have no experience of its working," is his cold comment.

"THE RATIONALIST."

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HE STATES

Mr. Jinnah writes:

"There is a great deal of controversy going on with regard to the Indian States and I am, therefore, obliged to state the position of the All-India Muslim League so that there should be no misunderstanding as to what the Muslim League stands for and what our policy is with regard to the Indian States.

"Constitutionally and legally, the Indian States will be independent sovereign States on the termination of Paramountcy and they will be free to decide for themselves to adopt any course they like. It is open to them to join the Hindustan Constituent Assembly or the Pakistan Constituent Assembly, or decide to remain independent. In this last case, they can enter into such arrangements or relationships with Hindustan or Pakistan as they may choose.

"The policy of the All-India Muslim League has been clear from the very beginning. We do not wish to interfere with the internal affairs of any State, for that is a matter primarily to be resolved between the Rulers and the peoples of the States. Such States as wish to enter the Pakistan Constituent Assembly of their free will and desire to discuss or negotiate with us, shall find us ready and willing to do so. If they wish to remain independent and wish to negotiate or adjust any political or any other relationship such as commercial or economic relations with Pakistan, we shall be glad to discuss with them and come to a settlement which will be in the interests of both.

"I am clearly of the opinion that the Cabinet Mission's memorandum of May 12, defining the policy of His Majesty's Government towards the Indian States, does not in any way limit them, as it is often wrongly repeated, that they have no option except to join one or the other Constituent Assembly. In my opinion, they are free to remain independent if they so desire. Neither the British Government nor the British Parliament, nor any other power or body can compel them to do anything contrary to their free will and accord. Nor have any of these any power or sanction of any kind to do so.

"The British Government have made it clear that Paramountcy will not be transferred to any Government or Governments or authority that may be set up in British India and that itself shows that Paramountcy cannot be transferred, but is going to terminate. On its termination, the full sovereign status of the Indian States emerges."

ಮೈಸೂರು ಸಿಟಿ ಮುನಸಿಪಾಲಿಟಿ

ದಿನಾಂಕ 14—6—1947

1947-48 ನೇ ಸಾಲಿಗೆ ಲೈಸನ್ಸ್ ರಿನ್ಯೂ ಮಾಡಲು ಅಪೇಕ್ಷೆಯುಳ್ಳವರೆಲ್ಲರೂ, ಮುನಿಸಿಪಲ್ ಹೆಲ್ತ್ ಆಫೀಸರವರಿಗೆ ಲೈಸನ್ಸ್ ರಿನ್ಯೂಬಗ್ಗೆ ಅರ್ಜಿಗಳನ್ನು 1947 ನೇ ಜುಲೈ ಮಾಹೆ ಹದಿನೈದನೆಯ ತಾರೀಖಿನೊಳಗೆ ಸಲ್ಲಿಸಬೇಕು. ಈ ರೀತಿಯಲ್ಲಿ ಅರ್ಜಿ ಕೊಟ್ಟಮಾತ್ರಕ್ಕೆ ಲೈಸೆನ್ಸ್ ಬಂದಂತೆ ಯಾರೂ ಭಾವಿಸಬಾರದು. ಕ್ರಮವಾಗಿ ಆರ್ಡರ್ ಆದನಂತರ ಲೈಸನ್ಸು ಪಡೆದು ಕಸುಬುಗಳನ್ನು ನಡೆಸಬೇಕು. ಹಾಗಿಲ್ಲವಾದಲ್ಲಿ ಅಂಥವರ ವೆ ೀಲೆ ಕಾನೂನು ರೀತ್ಯಾ ಮುಂದಿನಕ್ರಮ ಜರುಗಿಸಬೇಕಾಗುತ್ತದೆಂದು ಈ ಮೂಲಕ ಎಚ್ಚರಿಸಿದೆ ಮಾಯಿದೇ ತಾರೀಖಿನ ನಂತರ ರಿನ್ಯೂಬಗ್ಗೆ ಬರತಕ್ಕ ಅರ್ಜಿಗಳ ಮೇಲೆ ನಿಗಾ ತೆಗೆದುಕೊಳ್ಳಲಾಗುವುದಿಲ್ಲವೆಂದೂ ಸಹ ಈ ಮೂಲಕ ತಿಳಿಯಪಡಿಸಿದೆ.

(ಸಹಿ) ಆರ್. ರಾಮಚಂದ್ರರಾವ್ ಬಾಂಭೋರೆ,
ಪ್ರೆಸಿಡೆಂಟ್.

The Rationalist.

Monday 7-7-1947.

THE BUDGET SPEECH

V

And now we might approach, " with bated breath and whispering humbleness ", the two Big Ones, Pandit Nehru and Mahatma Gandhi. There are of course others who have rushed out to echo their tunes, in language equally objectionable; big men from Ambed, Alladi, Sarvapalli, Pattabhi, and even Bithun Chandra, but these are doing so with their tongues in their cheeks, and in order to remind the Big Ones that they are also existing and are candidates for some high office. They are persons who would argue either way, provided the fee is fat enough. Therefore we need not attach value to their stutterings.

Pandit Nehru is admired by many. Unfortunately the admiration has not been good for him. Bhartrihari has said,

ಸಂಪತ್ಸು ಮಹತಾಂ ಚಿತ್ತಂ ಭವೇದುತ್ಪಲಕೋಮಲಂ ।
ಆಪತ್ಸು ಚ ಮಹಾಶೈಲ ಶಿಲಾಸಂಘಾತ ಕರ್ಕಶಂ ॥

Sampathsu Mahataam Chittam bhave-
dutpala komalam ।
Aapatsucha mahashaila shilaa sanghaata
karkasam ॥

" In prosperity a great man's mind becomes tender like a lotus petal: in adversity it becomes hard as the granite boulder on the top of a great mountain."

Pandit Nehru, has been conferred great statue and power by God, or Gandhi, or by Lord Mount-batten, but there is nothing tender about his goings on. Crudeness, arrogance, selfishness, high-handedness, pre sumptuousness, and intolerance strike one a every point, and one wonders what good th country can expect out of such a man.

He thinks he achieved the independence c India, and forgets the long list of previous gallant men, including his father. He forgets that Hitler and Mussolini are responsible for the crumbling of the imperial foundations and the consequent transfer of power, not only in India, but also in Burma, in Ceylon, in Indonesia. in Viet Nam, in Tripoli, and everywhere else. He forgets that he owes his power mostly to the unstinted support of Mr. Gandhi.

He has not been much of a lawyer. He has not been much of a politician either. Though he has written a history of the world, he has taken no lessons, drawn no warnings from the lives of contemporary Dictators and Premiers, who after a brief spell of meteoric power, have been thrown out, abased, or annihilated.

We are not interested in portraying his personal merits or demerits. But his declarations about the States demand scrutiny.

He says, " In so far as Paramountcy may vest in the British Crown, the British Crown ceases to exercise it. It lapses, or if you like, it returns to the States. But there is a certain inherent Paramountcy in the Government of India which must remain because of the very reasons of geography, history, defence etc., which gave rise to it when the British became the dominant power in India. If any body thinks that it lapses, then those very persons will give rise to it again."

This is what the wolf said to the lamb, is it not, Mr. Nehru? Or what Hitler said about Danzig, the Corridor, Sudetanland, Austria, and Hungary, is it not? You are a great man,

greater than Napoleon. Napoleon appointed only his male brothers and brothers-in-law to kingships. You are appointing your sister to Ambassadorships. We hope you will appoint other members of your family also. You are greater than Hitler. Because Great Britain surrendered nothing to Hitler; but it has surrendered India to you.

But let there be something new under the sun, Mr. Nehru. Let your methods be a little different from Hitler's. After all, you know, Hitler did not last long. If with all your much-lauded culture you can do no more than make your country a cheap copy, a nasty copy, of the sham civilization of the west, you will have achieved nothing. If India has taught you a higher, a nobler way of life, a wiser, humaner, less blood-thirsty, less blood-curdling statesmanship than the west, try to bring it out in practice. Threats and bullying will not carry you, will not carry any man, very far. If you are able to achieve anything good, you should consider it God's work. If evil comes out of your work, the responsibility, the infamy will be yours. You might therefore shed a little of your elation and irascibility.

Pandit Nehru says further, "If a State did not join the Union, the relationship with the Union would be not one of equality, but slightly lower." So, now that the Depressed classes have been given all sorts of freedoms, thanks to Mr. Gandhi's "Harijan", and his breaking open the gates of temples like Mahamud of Ghazni, the "lower States" will take up the position of the Depressed Classes in the politics of India!

Three Cheers, Mr. Nehru! You have got everything cut and dry. But how strange that an alert man like you should forget that Paramountcy is to be claimed not by one Union but two Unions. The other Union has not gone out like a discarded wife without a share. Rather has it gone out like a divorced wife with complete alimony. So don't think that things are as simple as you make them out to be.

Now we may pass to Mr. Gandhi. But Mr. Gandhi is a great man. To deal with him we must get our velvet gloves, ivory bow, and flower arrows!

(To be continued) *Editor.*

MARRIAGE

SHI. SEETAMMA, daughter of Dharmaratnakara C. Perumal Chetty with CHI. S. K. SHANMUGAM CHETTI, B SC, on 30-6-47 and

SOW. PRABHAVATHY, daughter of Dharmaratnakar C. Perumal Chetty with CHI. B. M. DEVARAJ CHETTI, on 6-7-47, at "Shantivilas," Nazarbad, Mysore.

CHI. R. RAJAGOPAL, B SC., B.E., son of Mr. A. Rangaswamy Iyengar, M.A. HONS., B.L., Spl. Supdt. of Police, K.G.F. with SOW. JAYALAKSHMI, daughter of Dr. P. A. S. Raghavan, Director, Trichi X Rays Ltd., on 6-7-47 at Trichi.

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By Mr. T. S. Rajagopaliengar, M.A., LL.B.,

The subject matter of today's Radio talk is the Incorporation of Fundamental Rights and Constitutional Safeguards in the Constitutions of India. Central, Provincial and State.

You all know that the Fundamental Rights Sub Committee of the Constituent Assembly is already at it, drafting the fundamental rights to be incorporated in the Constitution. The Union Constitution sub committee presided over by Pandit Nehru and the Provincial Model Constitution Sub Committee presided over by Sardar Patel, are drafting Union and Provincial Model Constitutions. It is also necessary that a State Model Constitution should be framed by a third committee as many states are joining the Union. All these organs of the Union—the Centre, the Provinces and the States must have incorporated in their constitutions the fundamental rights and constitutional safeguards, the object being to protect and safeguard the rights of the citizens against the State.

You may ask why it is necessary to incorporate them in the Constitution itself. The reasons are these:

1. Almost all the Constitutions that have been framed throughout the world during the last two and half centuries, beginning with the constitutions of the thirteen British colonies in America framed after they declared themselves independent of England, have in them an enumeration of these rights. The U S A, U.S S R. France, Ireland or any other continental country has it. Why, even in England, though there is no incorporation of fundamental rights as such in one document, there are the Magna Carta, the Petition of Rights and the Bill of Rights which guarantee their natural rights. So much so that it has become nearly universal to incorporate it in any written Constitution.

2. The second argument in favour of such a course is that it has been considered necessary and desirable by almost all important political organitions in India in recent times. You may remember that the All-Parties Conference which framed a constitution in 1928 gave a prominent place in it to the incorporation of fundamental rights. The Congress, the Hindu Mahasabha, the All-India Muslim Conference and League, the spokesman of the Indian Christians, the Anglo Indians and the Domiciled European community, the Depressed classes, the Indian Women's organisations, the National Trade Union Federation all stressed the need for it during the discussions at the Round Table Conference in 1931-32 and before the Joint Parliamentary Committee in 1933. The Indian National Congress laid down in 1933 a declaration of Rights and duties. When public opinion is thus entirely in its favour, the constitution to be framed will certainly gain immensely in strength and prestige if it conforms itself in the main to the state of public opinion.

3 The conditions of India demand such an incorpoation, more than in any other country. The social and economic conditions, the existence of caste, the growth of separatist tendencies, the problem of untouchables, the existence of a number of religious and linguistic minorities, like the Moslems, Sikhs and the Christians, the Brahmin non-Brahmin phobia,—all justify the need for such a declaration of rights and duties. Since the States also become fully democratic in constitution, the Rulers thereof require certain guarantees to be made and incorporated in the constitution. Hence the necessity for incorporation of fundamental rights in the constitution of the country.

When once we are agreed that fundamental rights should be incorporated in the constitution, the question that would next arise is as to the contents and the nature of provisions to be included in it.

The contents of the doctrine have often varied owing to the special need of the age, but there has always been a consensus of opinion as regards the basic rights of man, described as sacred, natural, imperceptible and inalienable, such as the rights of sovereignty of the people, freedom of thought and opinion, freedom of right of association, the right of resistance to misrule, the right to bear arms, the right to personal freedom, freedom of religious belief, protection by law to the language, culture and traditions of all communities, the right to education, public employment, security of service trade and commerce by one and all without distinction of caste or creed, inviolability of person and property and above all equality before the law. It is understood that a declaration of rights is by reciprocity a declaration of duties also.

(To be continued.)

POLITICS PHILOSOPHY, & PHANTASY"

G. R. JOSYER,

M.A. HONS., F.R.E.S.
MEMBER, ROYAL SOCIETY OF LITERATURE, GT. BRN.,
HON. MEMBER AND MEDALIST,
INSTITUT HISTORIQUE ET HERALDIQUE DE FRANCE,
FELLOW, MYSORE UNIVERSITY, 1929-39,
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TEACHERS' PAY

A group of educators, meeting in Washington to discuss the desperate nation-wide shortage of teachers, dropped into their hotel coffee shop to continue the discussion

"Since Pearl Harbour 350,000 teachers have left the profession," said one.

"Your figure probably is low," another chimed in "Texas alone is 5400 teachers short this year, and Minnesota opened its schools with 2700 fewer teachers than it had six years ago '

"Where do the teachers go?' asked the third man

Their waitress totted up the check with a flourish, You gentlemen interested in teachers who have left their jobs?,' she asked. ' Well, I'm one. I make three times as much money here as my last year's earnings in the Missouri school system.'

Hers was no extreme case. I have talked with many others who have fled the classrooms. In every case they were earning at least twice as much as in their old teaching jobs. But almost invariably they echoed the homesick remark of a Boston secretary who told me, 'I feel like a deserter. When the schools opened last year, and *my* children were turned over to one of these emergency-certificate teachers with no training or love of the work, I cried for two days. But how can I live on a teacher's salary? How can anybody, who hasn't an income or an additional part-time job?"

America's classroom crisis is no joke. With the average annual salary of teachers and principals now $2000 lower than that of unskilled labour, according to Dr. Alozo Myers of New York University, classrooms are losing their leaders. As a result,

More than two million children between the ages of six and 15 did not attend school last year!

Classes which should never be larger than 35 pupils, according to the National Education Association, sometimes exceed 50 or 60.

Fifty-eight percent of our children receive education graded ' average to poor ' by Dr John K. Norton of the American Council on Education.

More than 100 000 emergency-certificate holders at work today are 'frequently unfit to teach even primary classes,' according to Dr. Norton. One woman teaching the seventh grade in a Georgia school admitted that she herself had never passed beyond the fourth grade. (She was the best the school board could find for $900 a year.) In Iowa 5000 teachers have never passed beyond high school. One tenth of all teachers now at work in the United States never taught before this year.

As recently as 1841, graduates of our teachers' colleges, prepared with bachelor's and even master's degrees, thronged into our schools expecting to remain for life. But they are not there today. They are in offices and factories

"When it became patriotic to go into a war industry I was delighted," said a former chemistry teacher, now employed on an automobile assembly line, "That meant I could earn a living wage, at last, without having my white-collar family worry about loss of 'prestige.' I made big sacrifices to attend a teachers' college for four years—in preparation for a life of genteel poverty. Now, thanks to the war, nobody in my house looks down on 'manual' jobs"

The same attitude was expressed by a taxi-driving teacher I encountered in Chicago. ' When I got a job driving a truck for a war plant," she said, "all my friends called me a heroine. Yet the work was easier than teaching and three times as well paid. Today my family wouldn't want me to go back to the old starvation wages that a primary-grade school teacher earns."

Until recently, a teachers' high standing in the community helped to overbalance the poor pay. Now even that has changed. A former teacher who heads the women's department of a Detroit bank told me "As a teacher, I was constantly being asked to lend my name to civic committees or to get together with social workers in cleaning up slum coditions. We teachers got respect, and that kept us happy. But now teachers' salaries are so ridiculously low that everyone assumes they must be suckers to go on working for such an amount. And suckers have never been respected in America."

In addition to poor pay and loss of prestige, today's school teacher faces other hardships. Several of the rural schoolteachers I interviewed spoke of "ramshackle" and ' badly heated" schoolhouses One said that she herself had painted the benches, because the country could not afford to pay for such labour. Last fall a group of Brooklyn high school teachers demanded a raise in salaries. To make their point, they threatened to stop all after-hours chores for which they are not paid, including supervising students' clubs, dances, shows and athletic events.

(To be continued.)

The Rationalist.

Monday 14-7-1947.

A STATE CONFERENCE

The First Mysore State Bus-Owners' Conference as held on the 8th last in the Rangacharlu Hall, ysore, under the Presidentship of Mr G R Josyer, .A., F.R.E.S. Dr Sir A. Ramaswamy Mudaliar, C.S.I., D.C.L., Dewan of Mysore opened the Conrence Among the distinguished visitors present ere Mr. C M.H Ranajodh Sing, Inspector General Police, R. R Bhombhore, President of the unicipal Council, and G N Nagaraja Rao, District agistrate, and T. Venkatasiva Reddy, Private ecretary to the Dewan.

After invocation, there was music by the disguished violinist, Sangeetaratna T. Chowdiah id party. On behalf of the Reception Committee, r. G R. Ramiah, the Secretary, welcomed the sembled guests and State Bus-Owners. The airman of the Reception Committee, Dharmatnakara C. Perumal Chetty, presented an idress to the Dewan enumerating the grievances the Bus Owners, in a silver casket.

Dewan Sir Ramaswamy mudaliar, rising amidst eers, observed that the Bus-Owners' complaints emed to be directed against every one in the overnment, from the Dewan down to the smallest lice Constable, that there were two sides to the estion, that while Bus-Owners felt that facilities ould be provided for them to ensure their prosrity, the public might be feeling that the more competition the better would be the convenience passengers. He said that overcrowding had come insufferable in buses, that whether the me for it rested on the Bus-Owners or their ivers and Conductors, it ought to be checked thout delay. And instead of leaving that task to vernment officers, it would be well if Busners arranged for internal cheque by their own pectors. He informed the Conference that vernment had decided to put up terminal stations Bus traffic, as in the Railways, and asked the s-Owners to arrange to put up sheds at Bus-stops at intermediate stations. Another point which demanded immediate attention was the prevalence of lorry-services at night times though forbidden, and their speed which was a terror to the public' He said that Government would take immediate steps to stop this dreadful evil.

Speaking about Nationalisation, the Dewan observed that during the last few years the Railways being State-owned, the question of Rail-Road competition, and the necessity for nationalisation of Road-Transport in order that the gains therefrom might cover the losses from the Railways, had been receiving serious consideration, in the Central Government, but had not made much headway owing to the lack of co-operation from the Provincial Governments. But in the Myaore State that difficulty did not arise and the nationalisation of Road Transport was receiving urgent consideration from Government. He promised the Bus-owners that when that should come into force, the Bus-owners would receive adequate compensation for the loss of their business interests. Pending that time he promised to look into the demands for petrol and other requirements referred to by the Bus-owners, and render whatever help was possible.

Mr. G. R. Josyer, M.A., F.R.E.S., the President-elect, then delivered the following Presidential Address:

(Continued on next page.)

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DR. SIR RAMASWAMY MUDALIAR
AND GENTLEMEN,

I must thank the Reception Committee for electing me to the Presidentship of the Conference, though, not being a Bus-Owner or a Professional Politician, I cannot compliment them on their choice. They are however happy in having so honoured and distinguished a personage as you, Dr. Sir Ramaswamy Mudaliar, to open the Conference.

Most Mysoreans are not aware of the fact that just as India is considered a covetable spot on the face of the world, Mysore has been considered by enlightened foreigners a jewel set in a Crown.

A fourteenth century writer, Abdulla Wasuf, writes of India: "India, according to the concurrent opinion of all writers, is the most agreeable abode on the earth, and the most pleasant quarter of the world. Its dust is purer than air and its air is purer than purity itself. Its delightful plains resemble the garden of paradise!

"It is asserted that Paradise is in India;
Be not surprised, because Paradise
itself is not comparable to it!"

And of Mysore, a British Historian writes, "If there is any truth in the observation that small countries with diversified physical characteristics, have played the greatest part in the world's history, and given rise to its most distinguished men,—Greece, Palestine, England and others being quoted as instances, Mysore, it seems to me, may fairly claim a place in the category. Not only does she abound in the picureeque features of lofty mountains and primeval forests, of noble rivers and mighty cataracts, but, to mention only a few of the products specially pertaining to her, yields by far the most gold of any country in India; and her treasure in the past, carried off to the North by the Mussalman invaders, may have found its way to Central Asia among the spoils of Tartar hordes. She is the peculiar home of the Sandal and also of Teak, a special haunt of the elephants, rears a famous and superior breed of horned cattle, supplies as the staple food of the people the nutrient grain of Ragi, was the cradle in India and is still the chief garden for coffee cultivation."

"Thus, in every department of natural world, she may claim some pre-eminence. In the fine arts, she has produced marvellous examples of architecture and sculpture. In relation to humanity, again, she has been to the two greatest Hindu Reformers, Shankara and Ramanuja, a home for the one and an asylum to the other. Nearly every form of faith, from Buddhism and Jainism to Islam, has here had its day, and she is now known as having largely adopted and still strongly holding a special cult of native origin, not conforming to Brahmanism, *i.e.*, Veerashaivism. The Malnad wilds of Mysore have been the birth-place of royal races dominant in the South, the Kadambas, the Hoysalas, and perhaps also the Vijayanagar Sovereigns. In modern times the great General of the Age, the Iron Duke, learned in the Malnad wilds of Mysore, no less than in the plains of the Deccan, those lessons of warfare which enabled him to end the ambitious career of the subjugator of Europe, who once thought to make an ally of Mysore and to conquer the East. Waterloo may in one sense have been won in the playing fields of Eton, but it was Mysore that contributed to develop the genius of the Commander who carried the day, decried though he had been as the "Sepoy General." And we may add, more recently, Mysore contributed to the making of a great Statesman of the age, Winston Churchill.

And that Mysore seems to have entered a new phase in her chequered history. After various suzerainties in the past, we are entering a new phase, of unknown possibilities. Let us

hope, that by the grace of God, Good will come out of it.

In this State, as outside, Road Transport has become an essential and important element in social life. There are some 750 miles of railways, but 5000 miles of road ways in the State. During the last 25 years Bus Transport has opened up the interior rural parts of the State and galvanised them into life. It has taken whatever is good, and bad, in civilisation to the far corners of the State, and has been quickly levelling down the differences between the urban and rural areas of the State. It has helped to efface the sharp contrast between the lives of the urban and rural inhabitants of the State, and brought them nearer to each other. It is a great achievement, and it has been achieved by pioneering-non-officials who, without any cost to Goverument but with much profit, have carried on the good work in the spirit of adventurous pioneers.

During the last ten years, the conditions of war put the bus owners to a very severe test, but they have carried on with remarkable courage, and admirable endurance. With the close of the war, it looked as though prosperity would be found round the corner, but though it is almost two years after the war's close, prosperity does not seem very near. Spare parts are not available, roads are getting worse, petrol is rationed down, charcoal is not even rationed down, a class of new-rich who have made money in silk and mulberry and other lines, and bought and converted military lorries into buses, are let loose on the roads to the ruin of the existing bus-owners!

It is obvious that the bus owners hardly deserve such treatment for all the good work they have done in the state and for the State. Decrepit vehicles, insufficient petrol, lack of charcoal, mean infinite inconvenience not only to the bus owners and their employees, but to the travelling public generally. Therefore to the extent that these matters lie in the hands of the Government, in the interests of the bus-owners as well as the travelling public, or, if not in the interests of the bus owners at least in the interests of the travelling public, adequate supplies, or all possible supplies, of chassis, charcoal and petrol should be procured by Government and equitably distributed among the bus-owners.

The rules for the control and protection of Road Transport are crystal clear, and if administrative officers adhere to them just as bus-owners are compelled to adhere to them, much good will result. Besides in the distribution of chassis as well as issue of new permits, the neighbouring Presidency of Madras, pursues methods which should be considered wholesome. New chassis obtained by Government are given to replace oldest vehicles and then the latter are condemned. New permits are given to fresh men after consultation with existing owners and only if they are unable to take up the extra services. Both these are wholesome and sound practices, and deserve to be emulated.

We have begun to hear a new catch-word from the mouths of politicians in power and administrators, Nationalisation. It is another of those political slogans which are turning out to be chimerical in actual practice. By taking away one thing after another from the hands of individual citizens and handing it over to hired labour in the name of Nationalisation, you kill the initiative, enterprise and ambition of the individuals constituting the nation, and reduce them to the dead level of wage slaves. After all a nation's greatness consists in the widest opportunities it affords its individuals to achieve the highest greatness that they are capable of. But no argument that we could advance would be so eloquent as the following picture of a nationalised State presented by the Yale University

of America. "There are at least one crore and forty lacs of slaves in the forced labour empire of the Soviet Union. They live in corrals surrounded by stockades topped with barbed wires, watched day and night by riflemen in turrets with powerful searchlights and packs of dogs to pursue runaways. They do the heaviest, roughest, most gruelling labour; mining, lumbering, forest-clearing, constructing roads, railway-roads, canals, air-dromes, and factories. This labour is cheap, constant, controllable,' indifferent' to climate. They can be transported in freight cars in unresisting droves like cattle, and can be used up without worry over capital invested. For these slaves cost nothing to their owner, the Ministry of Interior Affairs, whose agents simply pick them up on the street, or drag them out of their beds at night. The labour of 1,40,00,000 slaves is an essential factor in the economy of the 'first social State' When the number runs low, the Ministry has been known to issue to each of the local branches a quota of so-called new "offenders" to be arrested. This slave-system makes a mock of the pretence that totalitarian ownership has solved unemployment. There are more permanently enslaved workers in the Soviet Union than there were temporarily unemployed workers in the most desparate year of the depression in U.S.A. In some of the camps the slaves live in conditions worse than those endured by men of the 'Stone Age.'" An ex-Moscow official estimates the above figure at *two crores*!

I hope that God has not such a fate in store for Indians, and for Mysoreans! I hope that under the wise guidance of Government, and the undeterred enterprise of the bus-owners, the public in the State will have a system of Road Transport of which they will be both pleased and proud!"

TITLES

The title of "Swarnakalanipuna" has been conferred on Mr. Singachari, Goldsmith attached to the Palace Treasury on the occasion of the Birthday of His Highness. Titles have also been conferred on Messrs. J. Appaji Gowda, M. Sultan Mohiyuddin, S. Narayana Rao, M. Navaneetam Naidu M Ramaswamy, R. Rama Setty, and N. Rudriya They deserve congratulations for being singled out for honour. No representative of the *Humanities*, or orthodox learning has been recognised.

MARRIAGE

Dr. A. M. NATESH, M.A., Ed.D, Asst. Director, 'Akashvani," with SOW. PADMAVATHI AMMAL, daughter of Sri Sundararaja Mudaliar, Civil Engineer, on 10-7-47 at Big Conjeevaram.

SOW. LAKSHAMMA, daughter of Mr. K. Sheshadri B A, B.L., Advocate, Mysore, with Sri N. SRINIVASA MURTHY, B Sc., Chikballapur High School, on 10 7-47 at 1193 Balakrishna Rao Road, Mysore.

UPANAYANAM

CHI. S. RANGANATHA, son of Mr. K. Sheshadri B A., B.L., CHI. S. VEDANTHA, son of Dr. K. Kadambi, Dt. Forest Officer, Mysore, and CHI S. NAGARAJA, son of Mr. K. Venkataramachar, Kolar, on 10-7-47 at Mysore.

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—1—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
7.	Small-pox and its treatment in Vedic Times	0—2—0

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WRONG PUNISHMENT

Mr L S. Raju, M A. Hons, LL B, Advocate and President, Civil Liberties' Union, Bangalore, writes,

" Dear Sri Josyer,

I am sending herewith a statement regarding Mr. G Sundara Sao's retirement. If you find it a little long for publication, you are welcome to abridge it in any manner you think fit. Otherwise the whole thing may be published I am of opinion it involves problems affecting the administration of Justice. I personally think that he spoke the truth and he was compelled to disclose all the sensational details on'y at the instance of the Special Public Prosecutor. He has the misfortune to be also a Brahmin. I feel that the matter is one which should attract your critical comment in your own inimitable and incisive style.

Trust this finds you quite well.

* * *

"I am reading your recent Editorials with great interest and admiration"

" By the compulsory retirement of Mr, G Sundara Rao the Government of His Highness the Maharaja of Mysore have lost the services of an able and experienced officer who had served the Government loyally for over 29 years.

The action taken dy the Govt. involves certain questions relating to the purity of the administration of Justice and the manner in which an important official witness should depose in a court of law when he is on oath.

No witness whether official or otherwise can depart a hair s breadth from a strict adherence to truth and rectitude in his conduct when so deposing. Otherwise the ends of Justice will fail and Justice will be a mockery if witnesses are deterred from speaking the truth, the whole truth and nothing but the truth before a Court of law

Of course in cases where privilege is claimable under the statute a witness can claim privileges and seek the protection of the Court and abide by the Court's ruling If an official witness is absolved from claiming privilege in a matter where privilege is claimable and in fact is permitted to speak out in the interests of Justice, the only proper charge against such a witness is perjury if he did not tell the truth, but not Departmental punishment for speaking out the truth.

As an advocate who appeared for the defense in the case I must bring to the notice of the public a few important facts.

Mr. Sundara Rao was cited as an important defence witness because there was evidence in the case that important Creditors of the Complainant B N Gopala Rao, such as M/s. F. Thambu Chetty, Bhaskara Reddy and others had interviewed Mr, Sundara Rao when he was I.G P. at his residence on 11-12-46 and there was a talk about the jewels at that meeting. There was also evidence that Mr. Sundara Rao had met and talked to Mr. U. K. Somappa on the 11th night and Mr. Babu Reddy, the C.S P. on the 12th. This was a very important and relevant evidence in the case and Mr. Sundara Rao was mainly questioned on these points.

Incidentally in view of the 1st. Accused's plea and certain questions put by the Public Prosecutor to P.W.1., B N. Gopala Rao, Mr. Sundara Rao had to be questioned about his relationship to the 1st Accused and whether he had asked the 1st Accused to give him the services of some person in connection with the investigation of some matter amounting to State Secret.

This is all that was done in the Examination in Chief by the Defence. I who appeared for the 1st Accused did not ask for any other particulars and in fact was against eliciting any further particulars and did not want any document relating to any such State Secret. When the turn for Cross-Examining Mr. Sundara Rao came to the Special Public Prosecutor the latter elicited all the details

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regarding the State Secret the names of high personages and also got the documents exhibited. I requested the Court to make a note that these things are done at the instance of the special public prosecutor acting on behalf of the Crown and such a note has been done in more than one place. Mr. Sundara Rao also made it clear that he was asked by his superior authority not to claim privilege and since these details are elicited by the Counsel for Crown in a Crown case he ought to answer. The Court did not and could not object nor the Defence object since there was no question of privilege and since the Crown Prosecutor was Cross Examining and apparently and ostensibly under instructions from Crown authorities.

I wished then and even now do so that all these details need not have been asked by the Special Public Prosecutor; but that was within his province and right. It is true that the disclosures in the evidence have caused some sensation and led to several comments. But all this is due to answers which the witness had to depose in Cross-Examination by the Crown Prosecutor. I hold no brief for Mr Sundara Rao or anybody but Govt. should see that it is of paramount importance in the interests of Justice and the purity of the administration of Justice that their officers should not, where no question of privilege araises, be deterred or prevented from speaking out the truth. It is only having this aspect in view that I am constrained to issue this statement on an episode which was never pleasant and which has been made more unpleasant by the Govt. Order relating to the compulsory retirement of the officer in question.

GOD AND EDISON

Introducing Thomas Alva Edison at a dinner, the toast-master mentioned his many inventions, dwelling at length on the talking machine. The aged inventor then rose to his feet, smiled and said gently: "I thank the gentleman for his kind remarks but I must insist upon a correction. God invented the talking machine. I only invented the first one that can be shut off."

* * *

The right way to kill time is to work it to death.

TEACHERS

At a Chamber of Commerce banquet, a school-teacher was called upon to respond to the toast, "Long live our teachers!" Her response in full was, "On what?"

CITY MUNICIPAL OFFICE,
Mysore, Dated 14th July 1947.

Notification

1. Sealed quotations are invited from printers for printing and supplying of 500 copies of the Mysore City Municipal Rules and Bye-laws.

2. The quotation should reach the office on 22-7-1947 before 4 P.M. after which date no application will be received.

3. The quotation should be accompanied with an earnest money of Rs. 50 as security for due fulfilment of the contract.

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6. The sample copy of the Bye-laws may be seen in the Municipal Office during the working hours.

(Sd.) R. RAMACHANDRA RAO BHOMBORE,
President.

The Rationalist.

Monday 21-7-1947.

THE BUDGET SPEECH

VI

Certain blind admirers of Pandit Jawaharlal Nehru have been pleased to dub our recent remarks about him as "senile and stupid." Whatever other short-comings our writings may have, they have never been dubbed "senile and stupid" by numerous open-minded readers in various walks of life. But when one's pet inhibitions are probed and pet heroes are disrobed and exposed in their ugliness, men are apt to fall foul of the author. But with regard to our remarks on Mr. Nehru, "Your characterisation of him is perfectly correct", said a knowing and critical reader. And since it has been sent to Pandit Nehru himself, we may leave it to his aquiescence or disavowal, and not carry on a useless wrangle with irresponsible persons.

The "Rationalist" seeks to present intelligent thoughts and reasoning to intelligent men. It does not seek to force the world to its way of thinking.

We have no antagonism to Mr. Nehru or Mr. Gandhi or their coterie, but if their actions and words, so far as they touch us, are perverse and high-handed, there can be no qualms about shewing them up in their true colours.

We have shown that with regard to the States and their relation to the new Hindustan, the law as propounded by Mr. Nehru and his henchmen is untenable and their threats to the States reprehensible. We regret to add that Mr. Gandhi's own attitude in the matter is no more edifying. He says,

"Evidently Sir C. P. Ramaswamy Iyer was content for Travancore to remain in India so long as the British King was Emperor, but the moment power passed into the Indian hands, he wanted Travancore not to join the Union of India. That position was amazing and wholly unworthy of any State, and what applied to Travancore applied equally to Hyderabad. If the British were going to be a party to such conduct it would be to their lasting shame." He proceeds, "Times had changed, and if the Princes did not take time by the forelock, they would cease to be. Congress had no desire to annihilate them, but the Princes could not afford to disregard an organisation which represented the people in the States as it sought to represent the Princes."

This is not the irate fustion let out by a drunken megalo-maniac from a Munich beer-cellar, but the thoughtful utterance of a sober Mahatma at a prayer meeting held in the Valmiki Temple! Sage Valmiki must be laughing within his beard at the intellectual and ethical gymnastics of the modern Mahatma within his precincts.

That a man of Mr. Gandhi's antecedents should indulge in such words just for bolstering up a few of his pets in power, is "amazing and unworthy," to use his own words with greater appropriateness.

Mr. Gandhi's claim for esteem among his countrymen so far has been what they considered his honesty of thought and honesty of action, and steadfastness of purpose. But today he seems to say nothing but incoherent words and do nothing but incongruous actions. His creed has been rejected by the Congress leaders. He is not a member of the Congress. They have made their own terms with the British and the Muslims, which are entirely

opposed to their previous promises and the hopes he had held out to the country. And yet he makes himself a cat's-paw of them, and harangues the Congress voters to continue their leadership and endorse their actions. That is his idea of democracy! And he talks of referendum for Travancore. Has there ever been a case of the voter being left to vote according to his likes and dislikes ever since Gandhi came to power? Has there ever been a free candidature or free election where Congress has been organised? Mr. Gandhi can wink his eyes at all these things and yet continue to talk big.

Bernard Baruch, Chairman of the American Commission for Atomic Control, observes, "Integrity is the rock on which anything good must stand: false promises, unattainable promises, broken promises,—these are the curse of men and nations."

Are not Indian leaders revelling in these things today? And what is Mr. Gandhi doing about it?

And yet he talks of "lasting shame" for the British if they concur in the States' position. He wants the British to hand over Travancore and Hyderabad on a platter to Pandit Nehru and Marshal Patel! That would be no shame to the British in Mr. Gandhi's discriminating eyes! But if Mr. Gandhi defines what is shame and what is not shame in his next "prayer meeting", we shall be able to test his own conduct. And would it not be a lasting shame to the British that they have not similarly handed over Ceylon and Burma also? Anything can happen in Mr. Gandhi's flexible reasoning. He is now talking like Bhishma or Dhritarashtra.

When the question of non-admission of Brahmins to Colleges was complained to him, he said that, speaking of rights, those have the greater right for admission who have been kept out of Colleges all these years. Nobody "kept out" non-Brahmins from Colleges all these years. But on the same analogy should not those who have been kept out of Governments all these years be given first preference? Why does not the Interim Government consist of Harijan leaders only, to the exclusion of Patel, Nehru, Rajaji and others? The Harijans have got the first right to form the Cabinets, Provincial and Central. Why does Mr. Gandhi deny it to them? But we have no doubt that Mr. Gandhi will come out with some specious explanation.

People fight for independence in order to enjoy freedom of life and property, to enjoy the blessings of religion and culture, and in order to have a Government which is responsible and responsive to them. Mr. Gandhi's proteges in power, having shattered the country geographically, are shattering the people's liberties, and the people's religion and culture. In Delhi, under Mr. Gandhi's own nose, hundreds of Mahasabhites and Sanatanists have been imprisoned just as under any Hitlerite and oppresive Government. In Bombay a Ministry which returned confiscated property to its own one time agitators, is forfeiting ruinous securities from opposition journals. Mr. Gandhi's own religion seems to be a crooked Hinduism, or adulterated Budhism. His proteges seem to be mostly agnostics to whom Hinduism has no meaning, and whose one religion seems to be fighting for power, getting power, and exercising power. The religion of the nation is being destroyed worse than under any foreign yoke, and Society is being de-Hinduised and reduced to the animal level of idleness, greed, and lust, with a dead past and a sombre future. Mr. Gandhi seems to think that every one from Meerut to Camorin should submit to all this quietly, pleasantly, docilely. Otherwise woe be to them!

"If the Princes did not take time by the forelock they would cease to be. Congress had no desire to annihilate them, but the Princes could not afford to disregard an organisation which represented the people in the States, just as it sought to represent the Princes," says Mr. Gandhi.

Does the Congress represent Mr. Gandhi? Has he then rejoined it, or has it accepted his creed? Neither. Does he mean then that though the Congress does not represent himself it represents the Princes? And is it the right of a representative to dictate and to annihilate? What does Mr. Gandhi mean by the Congress "annihilating" the Princes?

Is this the kind of thought, the kind of talk, that one expects from Mr. Gandhi? What a fall for the 20th century "Mahatma"! May we remind him that long ago Parasu-Rama went round India 21 times and destroyed all princes. But the princes have survived Parasurama, and survived long enough to be an eye-sore to Mr. Gandhi!

It is "unworthy", it is a "shame", that the rebirth of Indian independence should be heralded with talk of annihilating, the princes, the Brahmins, or anybody else. Let us be more sane, more sober, more Godly, and less blood-thirsty!

It is strange that we should have to say this to Mr. Gandhi and his proteges. No doubt we are giving offence thereby to them or to their admirers.

But in the words of an American writer, "We all tend to resent criticism but we ought to welcome it, for we can't hope to be right more than three times out of four At least that is what Theodore Roosevelt said he could expect when he was in the White House Einstein confesses that his conclusions are wrong 99 per cent of the time!"

We might also give this Abraham Lincoln Story. To please a politician he once signed an order transferring certain regiments Believing it a serious mistake War Secretary Stanton refused to carry out Lincoln's orders, and said that Lincoln was a damned fool for ever signing them. When Lincoln was told this, he replied, "If Stanton said I am a damned fool, then I must be, for he is nearly always right. I'll step over and see for myself." Stanton convinced him that the order was wrong, and Lincoln withdrew it!

If the present-day Indian Statesman feel too modern and are too denationalised to seek guidance from their ancestors of the past, Chanakya and Rakshasa, Beerbal, Todar Mul, and Abdul Fazl the Peshawas and Vidyaranya and Tirumalarya Abraham Lincoln should well serve them as a model and a guide-post.

(To be continued) *Editor.*

"WORK IN DESPAIR"

"Never despair. But if you do, work on in despair.'—*Edmund Burke.*"

"Many great thinkers have handed down to us some such call to courage. For me, none brings such steadfast help as these words of Edmund Burke. For most of the others picture life as a battle, and cry out to us '*Fight* on'. But the trouble is that very few can meet life's crises in one short, exalted hour of fighting.

"Burke knew better. His heart was broken by the death of his adored son; his whole soul darkened by seeing, as he thought, civilisation crumbling around him He knew despair as most of us must face it, dragging on through day after dreary day. So he wrote '*Work* on.'

"And he was right. With folly and evil triumphant in the world, we can no more fold our hands and sink into despair. Perhaps in the next town to ours—or in the very next house—is someone unknown to us, who is also ready to despair but who keeps on working And beyond him another and yet others, each digging to undermine the foundations of the Dark Tower of wrong. Who knows—perhaps even today, all of us working for what we believe in have almost undermined those foundations. Perhaps tomorrow the tower will fall." X.

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The Manager,
"Rationalist," Mysore.

TEACHERS' PAY

(Continued from last issue.)

A former teacher, now secretary to a Wall Street broker, told me, "People think teachers have short hours in winter and nothing to do in summer. A teacher with a class of 30 to 50 students is expected to give them individual attention. That means she has to spend hours after school preparing special tests and assignments, correcting papers and boning up on learned publications. Come summer, she has to go to school herself and gather more college credits. Since she never makes enough money in winter to pay for her summer expenses, she takes on a part-time job while she's studying."

An ex-Wac said, "When the war was over, I was tempted to go back to teaching. I really loved the work. But in my part of Massachusetts teachers aren't allowed to marry. Well, I'm engaged. So I'm taking art courses to prepare for work in a museum."

The Wac had stubbed her toe against the second large obstacle which society imposes on teachers; besides half-starving them we also like to bully them. No group of women outside religious orders is asked to live as prim a life as the teacher in an American small town.

In New York City teachers may marry and are even allowed maternity leaves. They may use lipstick and smoke after school hours. Such conduct would lose them their jobs in some sections of the country. As late as the '30's 11 teachers in Kansas were fired for having attended a perfectly proper country club dance. And in some counties of Virginia, clauses in the teacher's contracts forbid "keeping company with a young man." A survey made in 1933 by an educational research expert found that a large percentage of the country's teachers would be summarily dismissed if they took a drink of beer in the town where they worked.

A former teacher, now working for a midwest social agency, said to me: "The underlying idea is that the schoolmarm should set a good example for the children. So she should. But 'good example' is always defined by the strictest bluenoses in town. If a single parent is opposed to lipstick, teacher can't use it. And no teacher is expected to raise her voice in a political campaign, or even subscribe to magazines whose tone is different from that of any member of the school board."

Some teachers, driven to bitterness by poverty and injustice, are moving to the extreme political left. Spear-heading this movement are the CIO teachers' unions. Bella Dodd, a member of the National Committee of the Communist Party, has been legislative representative for the New York union. School authorities say that only an immediate raise in teachers' pay will combat this rising influence.

Teachers' colleges are the logical places to look for well-qualified substitutes to take the places of the discouraged men and women who have left the schools. But today most teachers' colleges have plenty of vacancies; they are even offering free scholarships with no takers. Only about a third as many men and women are now preparing for teaching careers as in 1941. At a midwest state teachers' college, less than half this year's undergraduates ever expect to teach; the rest are there because this school was easier to enter than the overcrowded liberal arts colleges.

But children are being born and they must be properly educated, or their parents will want to know the reason why. When parents discover that it is because Miss Brown, who teaches the sixth grade, gets less than her gardner, they will tax themselves to raise her pay.

And when the salaries are raised, the teachers will come back. That is one encouraging thing I learned in my survey. A medical aide in New York told me, "Let me make the minimum on which a man can decently support a family and I'll go back to the schoolroom. And love it!"

A National scandal? Something must be done? Well, what is the salary scale of the teachers in the school *your* child attends? How many of the teachers are inadequate substitutes? How many qualified teachers have left your local schools since 1941?

This is a problem to be tackled in the community which pays the school bills. Better find out how things are in your town.

G. P.

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HEALTH AND FINE ARTS EXHIBITION

The object of this Exhibition was mainly to educate the public in matters of public health, prevention of diseases and civic propaganda and to demonstrate to them all the activities and practical working of the several units having connection with such work. It was held in Mysore during the Birthday week

The public of Mysore, who till now had the opportunity to see and enjoy the exhibition during the Dasara season of the year, had yet another opportunity at this exhibition—an opportunity offering them many advantages, educative, demonstrative, recreational and entertaining New ideas and experiments were seen by them and many practical points in clean and healthy living, correct and balanced diet and hygienic principles in the care and happiness of the mother and the baby were learnt at this Exhibition.

The Department of Public Health Officers had fitted up several stalls In the vaccine Institute stall charts on smallpox and methods in the preparation of vaccine lymph were exhibited The public Health Institute exhibited samples of water, dairy products, insecticides and adulterated articles with the apparatus in water and fat examinations In the Bacteriological Section were exhibited materials used in the Section cutting and bacteriological tests and examinations with different vaccines, their preparation and test. Charts on Cholera, and Plague with the materials used in the control and eradication of these diseases, rat proof house and godown models and other accessories were kept Rural Health work done in the State was shown by several charts and posters and the work done in the Closepet Health Centre was exhibited The Malaria Section included charts on mosquitoes, all the appliances used in the Malaria control work and anti mosquito campaign works, with several models Anti-Malaria Engineering works adopted in Mandya District were exhibited with models The nutrition Section was neatly exhibited with models Charts and posters on Food, dieteties Nutrition and vitamins, composition and particulars of daily articles of diet, indications of balanced diet, deficiency diets and diseases food values and millets and use of rice were all clearly exhibited in this section Actual articles of food in correct quantities to suit various conditions of life and standards were arranged on several tables. The ideas were being explained to the public.

The Municipal Health Office laboratory section arranged in two stalls, the apparatus used in the examination of water both bacteriological and chemical, examination of fats and oils, specimens of impure food stuffs, rice and rice bran and their composition, different samples of mammalion milk and their composition Plate and tube cultures in water bacteriology, sprouted grams and their nutritive values, D D.T., and its significance with several charts and useful information on food and water The various stages and significance of the several tests were explained to the visitors

The Vanivilas water works, participated in exhibiting a working model of hard wash filter and purification of water with several posters containing useful information regarding the water supply.

Posters depicting the correct methods of cleaning utensils in the hotels and eating houses, the inconveniences caused to the public in the markets by uncivic habits, and coloured photos in domestic cleanliness etc, were decorated on the walls of one of the stalls where methods of sterilisation, clean utensils, cups and saucers, furniture, serving staff required to be used in the hotels on uptodate sanitary principles were demonstrated. The Department of Biochemistry of the Indian Institute of Science, Bangalore, put up an interesting section on the preparation, quality and use of soya milk and soya bean products. Charts on the composition and value of soya milk with experimental data were shown

Specimens of rats fed on South Indian diet, and fed on South Indian diet and soya milk were exhibited for comparative study, and a Deinfestation machine for cleaning up spoilt and infested grains was worked and its usefulness shown. The several varieties of soya beans, the different stages in the preparation of soya milk from the beans and the different kinds of milk prepared therefrom and curds were shown to the public and explained in detail Samples of these and of the "Vades" and "Thairvade" prepared from the residue and soya milk ice cream were given to the public. The public evinced great interest in the work done on soya milk, preparation and its use The Mysore Jail, besides exhibiting an interesting variety of vegetables, grown in the Jail, exhibited other products manufactured by them such as mats,

carpets, towels, wooden boxes etc. The Municipal Farm, Mysore, put forth an attractive stall and exhibited various vegetables and greens, grass and cocoanuts growing on the Farm and also the vegetable seeds. A sprayer used on the Farm was also exhibited. Demonstrations on the proper cleaning of vegetables and fruits by using permanganate and bleaching powder were shown. The Government Veterinary Department arranged the sheep, poultry and Bee keeping sections, with specimens of wool and interesting exhibits on sheep breeding with a fine collection of different specimens of eggs, and several stages in the hatching of eggs, the growth of chiks and the appliances used in poultry farming and rearing of birds. Coloured and illuminated photos added to the attraction. The several products manufactured in the Serum Institute such as vaccine, sera, and virus, charts on animals and diseases etc., were exhibited. The articles used in Bee keeping, specimens of various honeybees and their enemies were arranged. Two demonstration boxes with bees were kept before the stall. The Palace Rayankere Dairy farm exhibited a full size model of a milch cow and exhibited several charts and posters on the importance and value of milk. The compost section arranged a neat demonstrative plot where the compost yard with pits and different stages in the utilisation of raw materials and compost preparation were shown. Different samples of manures and meals and raw materials used with many posters and placards showing the importance of compost manure with analytical values and good effects on food crops were exhibited and explanations were being given to the visitors. Varieties of sheep were kept for show to the public by the Veterinary Department. Charts on civic propaganda and duties of every citizen and civic and uncivic habits, Bar diagrams and statistical figures and graphs on diseases and vital statistics were neatly arranged for study by the public and for their benefit. The City Improvement Trust Board exhibited by means of beautiful layout pictures of the city's new extentions, maps, designs, of the town planning scheme of work. The Medical College Departments exhibited several models of a Frog's heart, ear, nose blood circulation, respiration, worms etc., and blood pressure and breath holding and vital capacity apparatus and bacteriological charts formed very interesting exhibits. Demonstrations in cyanogassing of rat burrows and rat destruction were arranged by the Health Section Disinfection and Cyanogassing staff. A pit was dug up, burrows were constructed with several pathways for movement of rats. The whole thing was covered with glass and plastered and illuminated by electric lights. The pumps were operated and the rats would run about along the pathways. This was appreciated greatly by the people.

The Government Ayurvedic and Unani Dispensary exhibited their well merited preparations and medicines. The Municipal Indigenous Hospital, exhibited their products and several useful medicines with information on several topics of importance in the field of Ayurvedic system of treatment.

The Education section comprised exhibits from the Adult education Council, Christ the King Convent High School, Makkalakoota childrens' Association, Vanitasadan, where collections of work done by children, interesting and artistic articles prepared by the children, the skilful work by ladies in mat making cloth stitching and belts etc., were neatly displayed and demonstrated.

The Gunamba Maternity and Child Welfare Trust participated by arranging milk distribution to centre babies and exhibited the actual working of these centres. The maternity work done by the centre Nurses was also brought home to the minds of the public by exhibiting the maternity rooms both hygienic and unhygienic with all appliances and equipment. The Red Cross Association exhibited

(*Continued on page 6*)

ದಿ ನ್ಯಾಷನಲ್ ಇನ್‌ಸ್ಟಿಟ್ಯೂಟ್ ಆಫ್ ಇಂಜನಿಯರಿಂಗ್, ಮೈಸೂರು.

ಪ್ರಕಟಣೆ

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ಕಮಿಟಿಯ ಪರವಾಗಿ
ಡಿ. ವಿ. ನರಸಿಂಹರಾವು.
ಆನರರಿ ಸೆಕ್ರೆಟರಿ

ಮೈಸೂರು,
೨೩-೭-೧೯೪೭.

The Rationalist.

Monday 28-7-1947.

THE BUDGET SPEECH

The reference to the Constituent Assembly in the Budget Speech of the Dewan, Sir A. Ramaswamy Mudaliar, led us to take notice of the perverted legal position about the States which was advanced by the Congress spokesmen with a great show of learning. Mysore has since sent its delegates to the Constituent Assembly, hand-picked or tongs-picked, and we hope that Mysoreans are proud of the part played by its representatives there, or by any representatives there. A constitution has been accepted which is a denial of Democracy, and a flag has been sworn to which is a mixture of ill-fitting colours, which gives no concrete meaning to the people at large, and about which each spokesman gives a different meaning. Mr. Gandhi's inevitable Charka has been discarded for what is called Asoka's Chakra. What connection there is between Chakra and Asoka, and why Asoka's Chakra, and not Vikramaika's Sun, for inspiration to modern India, we cannot say. But who can find any reason behind the doings and goings on of the self-centred and self satisfied Congress bosses? The leader calls the tune, in tenor, or bass, or soprano, just as he likes, and the vast Assemblage sings in chorus!

However, let us pass on. The Dewan announces that the Budget has reached the unheard of figure of Rs. 11 crores. That figure must have awakened in Sir Ramaswamy Mudaliar memories of old days, some 25 years ago, when as the Indrajit or Abhimanyu of the Justice Party,—but a successful Indrajit and a victorious Abhimanyu—he dwelt on the budget figures of the Madras Presidency, which were Rs. 11 or 12 crores at the time. Much water has flown under his feet since those days of youthful audacity, and he can reflect today, when he has time for reflection, on ambitions achieved, and successes crystallised.

He expresses gratefulness to the Government of India for food supplies last year. The public at any rate, and we on their behalf, do not feel like joining in that gratitude. We recall that when Wavell sought the help of Gandhi and Nehru and Jinnah about the food crisis, the Mahatma demanded, "You hand over the Government to us, and we shall solve the problem." Many months ago the Government was handed over, and the food position is now more precarious than ever! And you don't hear a word about it either from Mr. Gandhi, or the Food Minister, or from the young and enthusiastic Vice-President of the Council Nor can we commend the efficiency of the State's own endeavours to solve the food problem. It seems to be a case of maximum efforts, maximum expenditure, and minimum results. The public have to shift with ghost food, and lead ghost lives. Badly controlled supplies have led to soaring prices. Soaring prices have necessitated soaring pay, but it is a case of competition between the unequal. Our readers might remember the story of the two eaglets, Jataayu and Sampaathi in the Ramayana. Tender Jataayu wanted to sear and peck at the blazing sun. Sampaathi, elder and wiser, wanted to shield Jataayu from getting burnt, and soared higher, in order to protect it from the burning sun. In the end itself got burnt, and Jataayu got off unscathed. Like Sampaathi soaring pay gets stuck before long, and soaring prices go on soaring, breeding endlessly dubious Dharmaprakasas and Dharmaratnakaras!

In the Centre the Food Ministership is a full time task,—double full time task, and Dr. Rajendra Prasad should chuck the Assembly Presidentship and confine himself to it, instead of sticking tight to both. But who are we to say it?

In the State also, the Food Ministry, like a clever pugilist or boxer,—Joe Louis for instance,—should seek to grapple with the problem and floor it, instead of tinkering with it or fanning it into flame. But again, who are we to say it?

(To be continued) *Editor.*

A RETROCESSION

"Whereas His Excellency the Crown Representative has decided to retrocede to His Highness the Maharaja of Mysore, with effect from the 19th July 1947, jurisdiction of every kind over the lands on which the Indian Institute of Science is located;

The Hon'ble the Resident is pleased to order that all Civil Suits and Proceedings of whatever nature arising over the said lands and initiated and pending before the Courts or any competent authorities in the Civil and Military Station, Bangalore, on the date of retrocession, and all criminal cases and proceedings in respect of offences committed over the said lands and taken cognizance of by and pending before the Criminal Courts in the Civil and Military Station, Bangalore, on the date of retrocession, shall be transferred to the Courts of competent jurisdiction or authorities in the Mysore State.

It is further ordered that all criminal cases in respect of offences committed prior to the date of retrocession but not taken cognizance of by the Criminal Courts in the Civil and Military Station, Bangalore, shall be transferred to the competent authorities in the Mysore State for further action according to law," says a Residency Order.

NEPOTISM

We are informed that the Congress clique in the Mysore Municipal Council have banned the "Rationalist," "Mysore Patrike," and "Mysorean," from the Municipal Reading Room. This is one more example of the zealous care with which they see that Municipal money or Municipal property passes into nobody's hands but their own.

What a fall for Gandhi-ism! What depths the light Gandhi cap can sink to! What enormities the rough textured, short-length khaddar-wear can cover! What new pestilences the good God lets loose on society to add to the sufferings of mankind! What a set of unbridled followers Mahatma Gandhi has let loose on the country!

TRAINING BOYS

Like most young and mischievous boys I used to get into jams, and then run to my mother for help in getting out of them. But mother preferred to let me untangle my troubles alone. I could never understand her refusal to help until one day I saw the cocoon of a moth throbbing and heaving. Squealing with anticipation, I began to cut open the cocoon with my pocketknife, to allow the moth to emerge more easily. Mother turned up to watch the operation. When, to my vast disappointment, the moth did not fly, she had her cue.

"Son," she said, "the struggles of that moth were for a purpose—to enable it to gain strength to rise above the world on which it used to crawl. You didn't allow it to mature, and now it can neither walk nor fly. It's the same with children: when a boy like you has someone solve his problems for him, he has no chance to develop. Each of life's struggles that we go through on our own builds up our strength to meet the next."

(*Continued from page 3*)

articles and charts and posters on Red Cross activities in the State. Another very interesting feature of the Exhibition was the cooking demonstrations organised by ladies. The whole organisation was kindly supervised by Mrs. M. Venkatesh, Mrs. D'Souza, Sri B, Kameswaramma, B.A. Mrs Sunandamma, Sri M. N. Seethamma, M.A., and a variety of dishes of taste were prepared by several ladies and girls in this section making use of the available food articles. The psychology section of the Maharaja's College with several apparatus and instruments demonstrated to the public the several tests and useful results in the domain of psychology, and the public evinced a keen interest in studying these methods. The permanent exhibits in the Health museum, War industries, Forest, Geology, Agriculture were neatly arranged.

Amusements and varied entertainments were provided to the public The Nagaswar and the "Akashvani" Music were available to the public. Musical performance with nominal tickets of admission were arranged on several days by Srimathi Neelamma Kadambi, Ganakokila Kumari Ratnamma, and Vainika Praveean Sangeetha Ratna Venkatagiriappa and Ganavisharada B Devendrappa. Dramatic performances were given by nursery school children and other institutions and Associations Physical culture displays and Demonstrations and feats were given by the Atlas Physical Culture Institute to the great admiration of the crowds. Mass drill and displays by Maharaja's High School students and scouts, Rally by Girl Guides and Blue Birds, Nursery rehearsals and Yogasana demonstrations and fancy dress competitions had been arranged to afford enjoyment to the public. Arrangements had been made for separate accommodation to ladies and children The wrestling bouts formed a very interesting feature and attracted large crowds. Health talks, songs and cinema shows on Health matters were given by the staff of the Department of Public Health.

The fact that 50 000 persons visited the Exhibition during the short period and showed interest in the various activities reflects to a satisfactory measure, the utility of having arranged the exhibition to the public, and by making this an annual feature it is hoped that its usefulness and value to the public will still more be increased.

Mr. R R Bhombhore, Municipal President, opened the Exhibition on the 8th inst., and the distribution of prizes was by Mr. B. Ramakrishna Raju, M L A, Speaker of the Madras Assembly, on the 13th. The Health section of the Mysore Municipal Council was responsible for the Exhibition, and its success was due to the tireless endeavours of the Vice President, and Dr. E. Anantha Rao, M.B B S, D.P.H., Health Officer of the City, and their staff.

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FUNDAMENTAL RIGHTS

By T S. Rajagopaliengar, M A , LL B.,

(Continued)

Such rights could be classified into four classes:-

(i) The General Fundamental rights with which we are familiar in the American declaration of Independence and the French Declaration of the rights of Man and of Citizens.

(ii) The rights arising out of the existence of caste and communal differences in the country. That caste is the dominant feature of the Indian Social system is too well known to need any detailed description Under this system, the lot of the depressed classes is specially hard. Caste has been taken as a basis for recruitment to the army and the Civil services Not only in recruitment to service but in admission to schools and colleges and in other walks of life, we see communal proportions kept up. A no caste feeling has also come into existence as a consequence of which there is the probability of the members of the so called higher castes of old days being persecuted for the supposed sins of their ancestors. In this atmosphere it is therefore necessary that the worth and therefore the rights of man as man have to be recognised and that no disability should be imposed on any person on the ground that he belongs to this or that caste and that the principle of equality should be accepted as the basis of any future political system in the country.

The existence of a number of religious, racial and linguistic minorities in the country also justifies the inclusion of certain safeguards and guarantees to create and establish a sense of security among those who look upon each other with distrust and suspicion.

(iii) The third class consists of a set of economic and social rights claimed by the working men. They include the right to work, to unemployment relief, to old age pension, to education, to maternity benefit, to organise labour union etc

(iv) The fourth class consists of the rights demanded by those who have been in enjoyment of privileges of some sort or other and who want to continue them. The landed class, the British mercantile community in India, the members of the public services, etc., come under this category. More than these people, the rights of the Rulers who become henceforward constitutional monarchs require to be included in the constitution itself, their right to hereditary succession and their right to Privy Purse and Private Property These must necessarily be included in the constitution.

As regards constitutional safeguards, the following are important:—

(i) There shall be a Statutory Composite Cabinet,

(ii) There shall be introduced joint electorate with proportional reservations of seats for different communities.

(iii) Fitness is to be determined by the results of competitive examinations.

(iv) All questions raising a communal issue shall require for its decision a majority of the representatives present and voting of that particular community, as well as a majority of all the members present and voting.

(v) All constitutional amendments require a three-fourths majority of the Legislature.

And finally, there must be devised some machinary to see that these rights and safeguards incorporated in the constitution are properly and strictly adhered to. I suggest the following devices for safeguarding the above rights and they are.—

(i) the general device of a representative and composite democratic Government.

(ii) the specific devices such as the enumeration of these rights and the incorporation of them in a written constitution.

(iii) making the constitution rigid

(iv) and the device of judicial review as in America. Courts of law must be empowered to declare null and void any law repugnant to the constitution. This, in other words, is saying that minority rights must be justiciable instead of their having to depend on the whims and fancies of the changing Government.

Studied in these aspects, the incorporation of fundamental rights and Constitutional Safeguards in the Constitution—Union, Provincial and State—is very essential.

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WABASH COLLEGE

At 4 A M on December 5 1929, an Indiana industrialist named Frank H Sparks climbed out of bed, went to his desk and wrote a long memorandum to himself. He had just decided what to do with the rest of his life!

Sparks headed a big automotive accessory plant was a director in an important bank, president of a wholesale food house. But, at 40 he wasn't satisfied either with himself or with the state of American business His education had stopped in a country high school, too many of his fellow industrialists either shared his lack of learning or had been schooled in too narrow a field This in part is the memorandum he wrote that winter morning

"I awakened with a definite idea of my future I am going to be President of a college Preparation will be long at times discouraging But in ten years I can be one of the best prepared college presidents in the United States not the most learned but at least one of the best qualified"

Sparks locked the memorandum in his safe, resigned from his various jobs and started visiting colleges throughout the country To astonished presidents and professors he said 'I'm going to be a college president and I have to go to school to prepare myself. What courses do you suggest that I take?'

Then having made up his mind what to study and where, he started back to school as an undergraduate at nearby Butler College To get his master s degree he went to the University of Southern California because there no one was likely to know his name as a business leader. He was a brilliant student, and University authorities offered him a job as instructor in economics. He accepted, taught while he worked for his Ph D degree

Then he heard that Wabash College, back home in Indiana was hunting a president He took the first plane to Indianapolis, called together a startled group of Wabash trustees and outlined his philosophy of bolstering free enterprise through education. Ten years after he had written his memorandum. he sat down in the president s chair!

Wabash is a small (enrollment 500) college for men. It has a home spun quality and a plain midwest accent. Hoosiers point out proudly that, although some 350 schools are larger than Wabash, only 13 have more graduates listed in *Who's Who*. They call it, affectionately, "the Athens of Indiana."

Spark's plan— he calls it the Wabash Plan—is to bring education and business together. He believes that if the United States is to remain unregimented our business leaders must be men of broad understanding. The place for future executives to gain this knowledge, he says, is in college—not in specialized courses in engineering or science or business administration, but by studying what for want of a better name we call the "liberal arts."

The head of every business organization should have some general knowledge in all fields and must understand besides the history, the hopes and motives and fears of mankind.

The new president hardly had sat down at his desk when the United States entered the war and his students trooped off the campus. The school barely kept its doors open; for a year Sparks, on leave of absence, went to Washington and headed the national Bureau of Man power Utilization.

As the end of the war approached, a congressional Committee wrote to Sparks, asking how much federal money Wabash needed to see it through the lean postwar years He replied: "Too many citizens and organizations have developed the habit of running to the federal government for succor at the first sign of troubled weather ... Our colleges are supposed to offer leadership in example and thought ... What a pitiful plight if we fall into the same spineless pattern of behavior!

"An open bid for our colleges to go on public relief will do our institutions and society an irreparable injury. No type of college will be harder pressed than the independent liberal arts school for men, but there is no danger of Wabash going out of business. It is built of stronger stuff.

"Your proposal of having the Government make a grant is without justification."

The next summer Wabash hand-picked 232 students out of the 2500 who applied for admission. Sparks persuaded 20 midwestern corporation heads to come to the campus and select freshmen who seemed to have the makings of corporation executives and then to pay part of their tuition. These students are not studying business administration or any other specific subject connected

with the world of trade, but devote their time to history, literature, philosophy and religion. Whatever technical specialization they may need will come later. Summer vacations they work in the plants and offices of their sponsors.

Last fall 30 students were in this group; by mid year the number approached 50 By next year the students sponsored by industry will total 80. That will be enough, Sparks thinks. He doesn't intend to turn Wabash into an assembly-line operation for industrialists He merely wants industry to get an even break with medicine, law, education, the church and journalism.

The businessmen who make up his board of trustees give Sparks a free hand but they do bat their eyes occasionally at his methods. When he arrived at Wabash, the highest salary paid any professor was $3400 Businessman Sparxs considered that poor business. Today several faculty members make $8500!

Sparks made Religion a required freshman subject An immediate howl arose from both faculty and students.

"Religion is part of our civilization," Sparks replied. "We force no doctrine down our students' throats. We merely introduce them to the history of religions, the history of the Bible and the application of Christian principles to our economic, social and political problems. I doubt that this study will harm any young man." To head the department of religion he appointed a young scholar-athlete who not only knew the subject thoroughly but played championship tennis. Soon the talk around campus tennis courts included theological discussion. Last winter a survey of the students who most violently opposed the required courses in religion showed that many had changed their minds.

Another popular subject is speech, and this department at Wabash is one of the strongest.

"I've spent so much time at Directors' meetings listening to bus'nessmen who can't speak trying to put over their ideas, that I insist every Wabash man must be able to talk clearly on his feet," Sparks says. "What's the use of knowing all there is to know about a subject if you can't transmit your ideas to others quickly and convincingly?"

Sparks has transmitted his own ideas so convincingly that throughout the Middle West many hard-headed businessmen, themselves proud graduates of the school of hard knocks, are forking over tuition money for college boys to study philosophy and religion and literature. Thanks to Frank Sparks, they are taking out intellectual insurance on the future of American business. K.D.

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The Rationalist.

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"KILLING NO MURDER"

Two of the most famous pamphlets in the English language are Milton's "Areopagitica," and an anonymous author's "Killing no Murder." Milton's is a protest against the licensing of printing imposed by Parliament after the beheading of king Charles I. Not long after, Cromwell came to power, and his repression provoked one of the Royalists to write the second pamphlet inciting his murder. Cromwell however died in his bed.

The murder of Aung San and his Cabinet in Burma, and in the wake of it the attempt on Sir C. P. Ramaswamy Iyer, make us wonder that politics could so debase men as to resort to brutality in order to achieve private ambitions or wreak personal vendetta. All the teachings of the illustrious men who have sought to purify and ennoble mankind, all the moral and intellectual progress that virtuous men have strived to promote during centuries, would seem to have vanished all at once, and left mankind a collection of wild animals, snarling at each other and intent on tearing each other.

The murder of Trotskey, the murder of Allah Buksh, the attack on Shafaat Ahmad Khan, and these recent incidents, show that the bulk of politicians are at heart no better than the *apaches* of the Paris underworld or the desperate gangsters of Chicago.

The attack on Sir Ramaswamy Iyer makes us recall the murder of Archbishop Thomas A Becket 8 centuries ago. For his perfectly constitutional position with regard to Travancore, he has been the subject of vituperation and tirade by the political bosses at Delhi. They have insensately spoken of "exercising paramountcy and forcing Travancore into submission."—It is the same people who are now declaiming against the Dutch using their paramountcy over Indonesia! Politics is funny, is it not? There is one law for oneself, and another to judge others by!—Even Mr. Gandhi, the propagandist of non-violence—has gone to the length of denouncing Sir Ramaswamy Iyer. Such attacks falling on impressionable ears could only lead to one result. In the case of Thomas A Becket, king Henry II who hated him exclaimed in company, "Of all the cowards who eat my bread, is there not one who will free me from this turbulent priest?", and four knights left his table and finished the Archbishop at the altar of the Canterbury Cathedral!

Intemperate language by politicians is like pulling a trigger through a long-distance string. Indirectly evil might be caused. There is also a lesson in these attacks for statesmen wielding power. Patrick Henry, the American Orator, descanting in the Virginia Assembly on the tyranny of the hated Stamp Act, exclaimed "in a voice of thunder and with the look of a God, 'Caesar had his Brutus, Charles the first his Cromwell, and George the Third',—"Treason" cried the Speaker. "Treason," "Treason," echoed from every part of the House. He faltered not an instant, but rising to a loftier attitude, and fixing on the Speaker an eye of the most determined fire, finished his sentence with the firmest emphasis, "may profit by their example. If this be treason, make the most of it!"

When Boswell introduced Johnson to his father, the Laird of Auchinleck, a staunch Whig,—by the way, the name is familiar to us as that borne by the Commander-in-Chief, possibly a descendant,—the discussion grew warm, and Johnson asked with heat, "What

had Cromwell done for his country?" "God, doctor, he got Kings ken that they had a *lith* in their necks!", replied the laird.

That was said 175 years ago. But subsequent history has shown that politicians also are not immune from that lesson. Three American Presidents, Abraham Lincoln, President Garfield, and President Mckinley have been killed by assassination, as also Presidents of France, Portugal, Bevaria, Iraq, and Poland. Similarly also Premiers of Russia, Japan, Spain, Austria and Ireland

This does not mean of course that all bad men in power are killed, and good men are immune. Neither. But it is best for politicians to remember that they are on trial, and instead of being self-centred and high-handed, govern the people with loose reins, be urbane, tactful, righteous and God-fearing, and strive to maintain administrative purity and efficiency with single-minded devotion. If they cannot do that, they may as well be prepared for the worst. *Editor.*

---

of English monarchs and ministers!" So we think that His Excellency, the youngest maker of British history, is in historic company.

But what does he mean by the expression? Are the Princes with their States, for sale? And if they are, can't they walk up to Maharajadhiraj Maanyavara Patel, of Kaira no-tax campaign fame, and get his terms, instead of reducing the King's Representative to the level of a commission-broker?

Why do speakers at Delhi, big and small, seek to carry the day with vague promises and vague threats? They don't achieve much thereby, and give the thinking world a poor opinion of themselves, though no doubt they may seem impressive to imbeciles and half-wits! *Editor*

"FULL BASKET"

A Delhi scribe reports to a Madras paper that, "The Viceroy is reported to have told the Princes that if all of them agreed to come into the Dominion, and if he carried a "full basket" to Sirdar Patel, he may be able to fetch a good price. If on the other hand he took half a basket or something less, he would get only very much less."

"Full basket" of what, does His Excellency mean, and what might be the "good price" that he might fetch, and how could His Excellency take the whole basket to Sirdar Patel, and leave his other customer in the lurch?

We know that Viscount Mountbatten is a member of the blue-blooded aristocracy of Great Britain, though the name looks like one of German origin. We know His Excellency also as a distinguished Navy man. As such we would expect his Lordship's words to smack of the hunting ground and the turf, or of the Navy yard. But "full basket" reminds us of a vegetable seller in the Smithfield Market. We couldn't expect that his Lordship knew that such a place existed in London. But his words sound direct from there.

They remind us of another crude expression coming from illustrious mouths. Henry VIII, giving his decision in favour of Cranmer's opinion concerning the best method of procuring his divorce from Catherine of Aragon, observed, "Cranmer has got the right sow by the ear." And, when Sir Robert Walpole was asked how he had overcome his rival, Sir Spencer Compton to whom the king was partial, replied, "He got the wrong sow by the ear, and I the right!"

"So vulgar and idiomatic," says Jennings, the Parliamentary historian, "are the phrases

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Aryavarta, the sacred land between the Vindhyas and the Himalayas, what a fate has fallen on it! What kind of partition is it which is programmed and which isolates that portion from the Bharata-varsha? The fatherly and grand-fatherly leaders, patriots, saviours, arbiters of the destinies of the millions of the population of our land, have after protest and prolonged deliberations deliberately, agreed to the kind of partition now put forward!

Humankind appears to have descended to the level of animals, among which some are Brutish, some are tame. Fratricide is ripe here and there In their brutish frenzy, most of those in human form have cast commonsense and reason, the distinguishing characteristics of the human species, to the winds. They cannot understand what they are doing, why they are doing it, whether the resultant achievements would bring happiness.

The Mahatma preaches non-violence: If one strikes you on the right cheek, show him the left also; 'Love your enemy'; 'If one wants to take your life expose it without resistence that that one may have the satisfaction', 'If one sets fire to your abode, abandon it and come out if possible without resistence and cheerfully bless that one and wish him well.' Of course such are the principles of transcendental virtues. Can the present humanity be reformed by such methods? Lord Jesus Christ himself was unsuccessful; some admired Him and offered their life-services but none actually followed Him in practice.

After the event our sires and grand sires are visiting their stricken wards, seeing them and sympathising with them. Perhaps it is some consolation for a weeping person to be presented with a handkerchief!

Notwithstanding the wholesome principles persistently held and pressed, a division of this our ancient land, modernised into a clumsy mess, has become imminent; separate electorates have come to stay with further divisions in them.

The political sages who have undergone penances for decades, with a view to free our land of its internal quarrels and to make it free and independent as one entire whole, now ask us to provide ourselves with our own handkerchiefs to wipe our tears and think that the breaking pieces of the earthen pot can again in time be cemented into one whole!

Even if political science may not invent such a cement as can make the crevices invisible when the broken pieces are joined together, the broken pieces can be further crushed to atoms and a pot made anew out of the dust!

God give us patience and fortitude! D.L.A.

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"IF I HAD A DAUGHTER"

Most young couples planning ahead for a family want a boy instead of a girl This has always amazed me. How long does a boy really belong to you? Five, maybe six years. Then for ten years he is a savage, and for the next five years a callow introvert with mental growing pains. Now you take a baby girl. Mr. and Mrs—you got something! You don't find her playing hooky, or using telephone poles as duck pins for the family's car. By nature she becomes mother's helper to learn her own future trade, and she practises her childhood wiles on the old man.

But in some families little sister is growing up in the image of junior. As a result, American schoolrooms are being cluttered with a bunch of bobby-soxers who resemble something that crawled out of a Dali painting.

Now if I had a daughter—

Without turning her into a clothes-horse, I would teach her that the most abominable sight in the eyes of civilized man is a sloppy, untidy woman. I would give her the back of the hair-brush if she ever screeched or yammered. Shakespear's "Her voice was ever sweet and low" would be her motto, with one exception—when she laughed. A woman with a real belly laugh can shake a king's heart, and certainly will never die an old maid.

I'd have her taught how to cook and to sew, I'd see that she learned something of art and music and how to paddle a canoe and put on a bandage. I'd let her go out on her first date alone during her third year in high school, and I'd pray that the young ape who escorted her had buck teeth. (Don't spread your wings all at once, baby, you have to fly a long way)

I'd want her to be as feminine as Eve and as witty as Becky Sharp. I'd hope to God everybody thought she was pretty and nobody ever convinced her she was beautiful. I would never want her to look forward to any permanent career except marriage But I'd insist she be able to earn her own living at something. Preferably being a private secretary. No other job so enlightens women on how helpless men really are.

I'd give my consent—a lot that would probably matter!—to her marrying anybody except a man who drank every day. But I'd encourage her to marry the nicest rich man she could fall in love with After all the dough and worry she cost me, I should have something to look forward to in my old age besides social security! A.B.

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A SEND OFF

In order to give a send off to Mr. M Basavaraj Urs, M B. C M , on the eve of his voyage to England for higher studies the younger members of the Ursu Community assembled in the "Anandabhavan" V. V. Mohalla, Mysore, on the 30th last. A group photo was taken, and after light refreshments, Mr. S. Devaraj Urs, the Convenor requested Mr. M. Mallaraj Urs to offer some appropriate remarks on the occasion Addressing a few well-chosen remarks, Mr. M. Mallaraj Urs said,

"We are assembled here to give a warm send off to our kinsman, Mr. M. Basavaraj Urs, on the eve of his voyage to England for higher studies.

It is his distinction that, though the education of Ursu boys began so early as 50 years ago under the gracious patronage of the Royal Family, he is the first doctor of the Ursu Community.

It is appropriate to mention here that great thanks are due to our elder, Mr. C. Basavaraj Urs, for almost dragging, and forcing most of us into education. He is the cause of most of us coming to Mysore, and getting education of various degrees. He deserves a tribute for his far-sight and public spirit, and we owe him gratitude for his efforts on our behalf.

The guest of the evening, Mr. M Basavaraj Urs, I said, is the first Doctor of our community. He is going to England for higher degrees in medicine. He has entered a noble profession, and his increased proficiency in it will enable him to render greater and increased service to his fellowmen.

But I would like to suggest to him that apart from what he can acquire in the higher fields of medical science, he should use his opportunities in England to observe and imbibe from the English people those qualities which have made them great in peace and great in war. The English are a young nation compared to us. Our own merits as a nation are not negligible. We have lent many things to many countries in the field of culture. But that need not prevent us from picking out what is great in English thought and organisation, in order to help us in the new days of independence that God has granted to us.

Mr. Basavaraj Urs should serve as an example to my young friends and students assembled here. They must pursue their studies, and equip their mind and body with single-minded efforts, and fit themselves to become honest, able, useful and Godly citizens, playing their allotted part for the good of society.

The motto of our community is "Bravery", wise bravery on the field of battle and in civil life, and my young friends may rely on the truthfullness of the other motto, "Fortune favours the brave."

Our community owes unstinted loyalty and gratitude to our benign Sovereign, His Highness Sri Jayachamarajendra Wadiyar Bahadur, C C S I, G C B. and his illustrious ancestors, for all that they have done for us for generations past, and for the educational facilities they have graciously provided for our boys and girls.

On behalf of you all I pray for the long life and prosperity of our Sovereign and the Royal Family!

I wish God-speed, a pleasant voyage, high distinctions, and safe return to Mr. M. Basavaraj Urs, and hearty good wishes to you all!"

With three cheers to H. H. The Maharaja, the pleasant function terminated.

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The Rationalist.

Monday 11-8-1947.

CHASTITY OF DRESS

"A blistering attack on the fashion craze which prevailed among Sindhi women formed the theme of an address delivered by Mrs. Sucheta Kripalani to local women", says a Karachi report.

"She told her listeners how she had gone all over Noakhali and Punjab. No goondas ever took any notice of her because she was not bedecked in fineries with lip-stick and rouge. She condemned the prevalent craze in Karachi for loud saries, low-necked blouses, and artificial aids to beauty. Chastity of person required chastity of dress. She asked Sindhi women to emulate the examples of their Rajput sisters of old who preferred death to dishonour."

We congratulate Mrs. Kripalani on her candid and timely counsel, which is more wholesome than anything that her guru, Mr. Gandhi, himself has uttered for some time past.

Had it come from a man, he would have been dismised as an old-fashioned tyrannical croaker who wanted to keep women in eternal bondage. But coming from the wife of a Congress President, who is herself a homely woman, and not ashamed to remain homely in the presence of women who think themselves, and who are foolishly thought to be, the first ladies of the land, the words may go home and produce some good.

Latterly it has become the fashion for some women who have lost their moorings and have the gift of the gab, to talk vociferously about what they call "the emancipation of women." They are leading their fellow-women not to a land of streams and fertility, but to the barren Sahara of Social emancipation, in which a nation of 20 crores of men and 20 crores of women would just have been converted into 40 crores of men, 40 crores of primitive sexless or sexy Adams and Eves, rivalling and ruining each others' lives, and going together to perdition.

The political leaders who are now speaking of the nation as a unit and are extracting slavish obedience from every individual, should realise that in the social scheme every unit has a set part, and if it seeks to burst out, society explodes. There can be no society, or nation, with independent or uncurbed units.

Features current in a long-grown, old-established society like the Hindu, cannot be compared to boils on a body to be cut off with the lancet, but are the result of evolution like the rising undulations in the body of a female growing into adolescence.

An Irish Judge hearing an argument of Barrister Curran, exclaimed, "If that is law, Mr. Curran, I will burn my law books." Curran replied "Better read them, my lord!" The so called great men and women of today are not greater than those who gave direction to Hindu society in the past. They are but like the excrescences of the present. They condemn the past without understanding the rationale of its relation to the present, and like gleeful madmen they imagine that they are creating an ideal and everlasting society.

In spite of the rigmarole of its sponsors, we have not understood the meaning of the new national flag which we are urged to worship. It however contains what is called Asoka's wheel, and not Baldwin's umbrella or Churchill's cheroot. But what does Mr. Nehru seek to mean by the Asokan wheel? He must seek to revive the Asokan scheme of

administration or the social scheme of Asoka's times. Or does it simply seek to remind people that Asoka's sister was deputed to Ceylon as Pandit Nehru's sister is deputed to Russia?

The Muslims have set up a State on the basis of a historic culture of their own. The Indian leaders could not be so purblind and denationalised as to ignore the existence of a Hindu culture; and it is alien to that culture that Indian women should become so brazen as to go about with painted hairs, powdered faces and naked shoulders. Yet some of the leading women of the country are going about like that, and since a foolish Press extols them, the rest of the country's younger womanhood are seeking to imitate them,

When some one referred to Lord Chesterfield's "Letters to his son" as a guide to young men, Dr. Johnson observed that "it taught the morals of a harlot and the manners of a dancing master." Indian men and women forsaking their high-born traditions and high-souled culture, and copying the worst features of the depraved section of European society is like a statue kicking off its pedestal and getting into the gutter.

Mrs. Motilal Nehru and Mrs. Gandhi, with their modest and homely saris and wrinkled and puckered faces, were any day more respectable to their countrymen than Ambassadress Pandit and Governess Naidu ever can be with their amazing photographic poses.

So Mrs. Kripalani's warning to Sindhi women is timely and commendable. But it applies not only to them but also to numerous women all over, who, under the urge of emancipation, are getting lost to all decency.

Editor.

CONGRESS GOVERNMENTS

In view of the wholesale arrests of Hindu Mahasabha leaders by the Congress Ministries in U.P and Behar, the following *habeas Corpus* application before the U.P. High Court last week will be read with interest:

"The application said that the Hindu Mahasabha was an all-India political organisation like the Congress, and the above mentioned persons have been illegally and improperly arrested and wrongfully detained and put in jail without jurisdiction.

The application further alleged that the Indian National Congress, which was also a political body, entertained ill-will and malice against the Hindu Mahasabha because it was afraid that as a repercussion of its betrayal of the Hindu cause, it had lost the confidence of the public, and the Hindu Mahasabha—the only other rival organisation—may not come in power. The Congress was, therefore, bent upon crushing the Hindu Mahasabha. The application said it was enough to recall that when Mr. Jinnah, the President of the Muslim League, and his followers in the United Provinces, announced direct action on the 16th August 1946, and indulged in highly offensive, provocative and objectionable speeches no action or objection was taken, and no Ordinance or Act was enforced against them, although their actions culminated in serious disasters, mass massacres, arson and loot of property.

In conclusion, the application said that Act 4 of 1946, is a piece of legislation which is a fraud on the Legislature, and an abuse of the powers conferred upon the Legislative Assembly by the Government of India Act 1935, as the said Act is *ultra vires* and beyond the competence of the legislative authority.

The High Court has fixed next Monday for hearing of the application and notice to the Government Advocate has been issued."

KARMA IN "CHIKKADEVARAJA BINNAPAM"

Chikkadevaraja Binnapam, a work on the Visishtadvaita Philosophy, is one of the works written by H H Chikkadevaraja who adorned the throne of Mysore from 1672 to 1704 A D. A Tamil version of this work was reviewed in the "Rationalist" of the 7th July 1941. A gist in English of the thirty Binnapams (Representations) in this work appeared in the same weekly of the 22nd May 1941

The subject of karma is dealt with in Representations Nos. 23 and 24 In the former it is established that *mukti* (release or salvation) could not be had from *karma* alone In the latter is dispelled the illusion that the desired fruits would accrue from time (*kala*), work (*karma*) nature (*svabhava*), etc. The following is a general translation of the two Representations.

Representation No. 23.

He who had learnt the truth from men of knowledge, prostrating with devotional love at the delicate and holy feet of Sri Hari, submitted the following representation:—"In the view of men of wisdom works (such as sacrifices and the like) alone are not means to salvation." [Those who resort to the path of works (*kevala karma maarga*) are of opinion that the works alone are capable of procuring all fruits of this world as well as those of the other world].

O the Bestower of the fruits of all *karma*! *Karma* is work performed by human beings, It is of two kinds namely, righteous or virtuous deeds (*satkarma*) and sinful deeds (*dushkarma*) Righteous deeds are those which have earned praise in the Vedas which are your injunctions or writs. Sinful deeds are those which are discarded in the Vedas. Punya (good) from *satkarma* and *papa* (evil or sin) from *dushkarma* are the fruits. *Punya* is what is to your pleasure, and *papa* is what raises your anger. Pleasure and pain are the results of good and evil deeds respectively *Satkarma* is of two kinds, namely *nitya* and *kaamya* You, out of your own taste, have ordained that such and such castes should perform such and such works and should not perform such and such works; similarly you have ordained in respect of persons in different stations in life; this is *nitya karma*. Your devotees, realising that you are omniscient, omnipotent and of caressing parental fondness towards your devotees, have become slaves, to your auspicious qualities, and have taken refuge in you in absolute faith. They observe your ordained *nitya karma* with the reflection that the rendering of consecrated service (in the form of *nitya karma*) is itself the fruit, and thereby obtain salvation.

Kaamya karma, which though is not to Your liking is what you have been pleased to ordain out of necessity to satisfy the individual desires of different kinds of persons: and it is to the effect that such and such works are to be performed by persons with such and such desires. With a desire in the fruits, those who observe in the prescribed manner *kaamya karma* completely and successfully attain in this world power and pelf which may extend up to world's sovereignty and in the next world up to Satyaloka. Omission to perform duties ordained by you and committing deeds prohibited by you are the two kinds of *dushkarma* The fruit of this *dushkarma* is the suffering in this life of grief extending up to torture, and the falling after death into hell and suffering torture therein: From great men of *Vedanta* knowledge I have learnt these truths. A close scrutiny reveals that *kamya karma* and *dushkarma* are not to Your liking and as such they prevent the attaining of your holy lotus feet, and they drive the *chetana* into the prison-house of *samsara* and operate as gold and iron fetters respectively. I therefore pray that your grace may prevent my falling into the clutches of these two kinds of *karmas*; I also pray that it may make me entertain intense faith in you and to perform with devotional joy such consecrated services as are ordered by you and are to your pleasure; and I further entreat that you may be pleased to bestow on me the reward of attaining the greatness of giving rise to your pleasure Bestow on me, O Lord of easy accessibility to those who are exclusively devoted to you, and of Mount Yadusaila!

(To be continued.)

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CHINESE ADVICE

Dr. Lin Yutang, Chinese philosopher, author of *The Importance of living*, says:

"Modern man takes life far too seriously and because he is too serious, his world is full of troubles. The importance of humor should never be forgotten. For sense of humor changes the quality and character of our entire cultural life.

"It seems to me that the worst thing about dictators is their lack of humor. Dictators always look so solemn or pompous or angry. Presidents of democracies smile and the people like it. But the dictator gets so puffed up with his own importance that he loses all sense of humor and with it all sense of proportion. That is how we get fanatics. Then the trouble begins.

"There is a purifying power in laughter—both for individuals and for nations. If they have a sense of humor, they have the key to good sense, to simple thinking, to a peaceable temper, and to a cultured outlook on the world."

"TIME IS PRECIOUS"

Soon after taking office, Chang Chun, the new Premier of China, inserted this notice among the ads of the official *Kuomintang Central Daily News*: "Chang Chun, being of inferior talent is now given a very unsuitably tremendous burden and is afraid of his inability to shoulder it. Especially he fears he cannot perform his duties, even though he will use every exertion, owing to difficulties confronting the nation and the heaviness of his official work.

"Observing the ancient teaching of Tao Kung, that time is precious, he hereby declines and returns thanks for all invitations to dinner parties in his honor. It is well understood by him that those who may invite him are in the circle of his bosom friends and will certainly pardon him."

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Monday 18-8-1947.

HUNGER

Mr. M. G. Singriengar, Honorary Lecturer of the National Engineering Institute, Mysore, was returning from a demonstration visit to the Crawford Hall under construction, with a batch of students a few days ago about noon. Underneath a tree in the College grounds he noticed a man lying down on the ground with his upper cloth rolled up and supporting his head. Fearing that the person may be ill, Mr. Singriengar goes near. The eyes are open, and the person, an elderly Brahmin, asks in Tamil, "What Sir, what are you looking at?" Mr. Singriengar replies, "I was passing and saw you. I thought you might be ill, and came to see if I could be of any help." The man gets up with folded hands and exclaims, "Accept my grateful thanks, good sir! I thank God that in these times there are men like you who seek to ease the sufferings of others. We are five in my house. We require 1½ seers of rice per day. There was no rice at home today. I was going to Vontikoppal to see whether I could get something for today from my wife's relations there. I felt tired and therefore lay here to rest a little. I thank you again for your kind enquiry." So saying, with folded hands, he begins to walk away. His listeners are stunned and watch his departing figure, with pity, and then Mr. Singriengar sends a pupil after him, saying, "Please ask him to come to my house, and say I shall spare him some rice for today." When the student went up and told him, he turned and bowed again to Mr. Singriengar with folded hands, saying, "Oh, no. Thank you Sir. I shall try my luck as I said before," and walked away.

That is one picture of the collapse of food administration in the State. We have some more.

An old gentleman who made some money in Madras and has settled down with a large family in Mysore, writes to us, "The rice that I am getting from the Ration shop is not sufficient for my family owing to large number of children, and as you are a land-lord, may I request you to oblige me with a bag of rice, if convenient to you, or can you get me from some of your friends? The cost of it I will pay. Hoping to be excused for the trouble etc."

We had to content ourselves by denying the "sweet impeachment" of being a land-lord of the kind, and confessing that we ourselves were living on rations.

Another, a bank-agent, enquires, "We are 5 in our family, and are given only 20 seers per month. It is not sufficient for 20 days. What are we to do for the rest of the month?"

We could only listen to him with a wrung heart, and wonder how the Food Minister and Food Controller and their friends were managing, and what kind of inefficiency or impotency these conditions bespoke.

We had no evidence that Government had done the best that they could, and that they should. They were only doing enough just to salve their conscience and satisfy visitors, who were also men of the same ilk. They had not prevented leakage, wastage, or black-marketing. They had not effaced corruption in the food and supply agency. In spite of repeated public clamour, they had not

closed the hotels which had become foul nests of pollution and filth and profiteering. They had not put up a successful fight for procuring necessary supplies from outside.

No doubt, with regard to this they will also satisfy themselves with the explanation of the Madras Minister that, "If they wished to get even one bag of rice from some other place, they had to negotiate on a Governmental basis. He could not negotiate without the backing of the Government of India, and willy-nilly the Government of India was a factor which they had to consider at every step. The help of the Government of India was needed not only for imports but also for movement of food from one Province to another. The Government of India had reserved for itself perfect control over the whole food position in this country, and the Madras Government had to fall into line with the Government of India to carry on its food administration, because the purchases were on a Government to Government basis."

And the Indian Ministers will in their turn, like base-ball players, shift the blame on somebody else still. They might talk of Asian unity, but are unable to get a bag of rice from Indonesia, Siam or Burma. They talk of getting rightful place among the big powers, but are unable to get a bushel of wheat from Australia, Canada, U.S.A., or elsewhere.

And none of these have got the courage to say, "We are unable. Don't depend on Governments. Depend on God." Having got power, most of them don't believe in God!

Editor.

TRUMAN ON VOLCANO

One of the Mexican show places visited by President Truman was the new fiery Paricutin volcano. As he viewed it with keen interest, President Aleman asked what he thought of it. "It's quite a volcano," replied Truman, "but it's nothing compared to the one I'm sitting on in Washington!"

AIR TRAVEL EASED

Sidney Skolsky, the Hollywood columnist and movie producer, is highly allergic to air travel, but from time to time finds it necessary to get to New York in a thumping hurry. At such moments he drives to the airport, accompanied by his physician. Arranging himself comfortably in his seat, he fastens the safety belt and says, "Now." The physician jabs him in the arm with a needle containing a mild anesthetic. Fourteen hours later when Sidney opens his eyes and murmurs, "Where am I?". The porter replies, "LaGuardia Field, Sir! Will you be wanting a cab?"

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"The great man is he who does not lose his child's heart."

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"Adela Formoso de Obregon Santacilia is tiny, chic, fragile, sparkling. She looks always as though she were about to be photographed for a fashion magazine. Yet she is one of the hemisphere's busiest women. She conducts Mexico's first modern college for women, her own creation; she directs a national campaign that has saved thousands from blindness; she serves her government in special capacities—for instance, as a United Nations delegate at San Francisco. She is Mexico's most sought woman speaker, a widely read writer, and a talented musician, organizer of the first professionally polished Mexican ballet. And she is the mother of three handsome children, and the wife of one of Mexico's most contented husbands!"

RESPONSIBLE GOVERNMENT IN MYSORE

Rajasevaprasakta Rao Bahadur M. Ramaswamy writes:

Some of the Leaders of the Mysore Congress Party have been making statements that an Interim Government shall be immediately established in Mysore and that a Party System of Government probably like that of England shall also follow soon.

It is rather surprising that leaders of Congress party who are swimming in politics always, should state that a Responsible Government like that of England can be established in Mysore also without even considering the pros and cons if such a system is introduced here. English people took centuries to establish the present form of Government. England has no communal and other considerations in their public affairs. There are no minorities as we have here. They unite together when the welfare of the country is to be considered. Still, only last year, Sir Stafford Cripps expressed that England finds it difficult nowadays to get sufficient number of trained men to take up intricate administrative work, and how can India find sufficient number of trained men to take up its huge administration? Mahatmaji and Sirdar Vallabhai Patel also often repeated that more men should train themselves in the art of administration. The Indian Union and Pakistan Governments have borrowed today from Britain several able men for carrying administration in both the dominions.

Mysore cannot, of all a sudden, change its present form of Government without sufficient number of trained men to run the new form. To say that Mysore is not well administered now is nothing but admitting inferiority of complexity. It is not fair to say that the Dewan is wantonly delaying the establishment of Responsible Government, in Mysore Taking into consideration the important items of work he has in his hands no one can say in fairness to him that the matter is being delayed by him. What else can he do except constituting a Responsible Committee to consider a new form of Government to be introduced in Mysore? It is only when an important committee like one at present constituted makes definite proposals about the future system of Government the Dewan can submit the proposals to His Highness the Maharaja for his Gracious Consideration

The Mysore Congress Party is also invited to send four of their representatives to co operate with the work of the Committee. It is rather very unfortunate that the Congress Party being a big Political Party in the state should refuse to co-operate in a responsible work which affects the welfare of the whole population of the state which the Congress Party is always anxious to serve. Even now it is not late I appeal to the Leaders of the Mysore Congress to reconsider their decision and respond to the invitation of the Dewan and co-operate in preparing a suitable Constitution for Mysore.

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—1—0
4.	Problem of Wealth	0—2—0
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KARMA IN "CHIKKADEVARAJA BINNAPAM"

(*Continued*)

REPRESENTATION No. 24.

He, who bears the title of Yadava-Narayana, with devotional love, at the holy feet of the God of gods, represented—"You will grant other fruits (fruits other than salvation) with indifference, while salvation you will grant with eagerness.'

"O the Grantor of all desires! The *jivatmas*, consequent on their being immersed in prakriti, are ignorant of their own nature (self's nature) and are under the illusion that they are independent and that the body is the soul (or the "I"). This ignorance is called *avidya* (non-intelligence which admits of various shades, such as non-apprehension, wrong apprehension, and reversed apprehension). Believing themselves to be independent and without a knowledge of what ought to be done and what ought not to be done, they begin to act as they like with the impression that they themselves are achieving their own good This is said to be *karma* This is of two classes, namely, *satkarma* or righteous works such as sacrifice (yagna) gift, penance and the like: and *papakarma* or sinful deeds such as committing what ought not to be committed, omitting what ought not to be omitted, and the like. Thus *karma* is of various kinds.

[Karma is ematic activity by the three-fold means of thought, word and deed. It is further sub-divided into *punya* which includes self righteousness and hireling righteousness, and leads to certain limited enjoyments, here and hereafter; and *papa* or sinful action *ad infinitum*, ranged under the heads of doing what is forbidden, and omission to do what is commanded. It is divided again into offences against God, offences against the Godly or the people of God, and insufferable offences, being those committed against God and the Godly, without even the pretence of provocation. And according as these various offences have been done in an infinity of past time, are being done at the present time, or *are res read for being persevered in*, during indefinite period of future time; and according more over, as they are unintentional or intentional; done in the character of principal, or in that of accessory; or as they are done from wrath, or from lust, or from malice; or from the love of fame or dominion, etc.]

"Of the various kinds of *karma*, one who takes up fruit-bearing works with the object of earning fruits, gets habitual experience in such works. This habit or tendency, even when he has no thought of such works and has also forgotten them, will lead him to activity in such works without his being conscious of the same. This is called *vasana* (erratic tendency, propensity or instinct *unaccompanied* by consciousness (*vasana*), which is also manifold owing to the multiplicity of its causes). Further in the works performed by him egoistic desire to act likewise again and again will spring up. This is called ruchi. [erratic tendency, inclination or taste *accompanied* by consciousness, (ruchi) which too is of various kinds owing to the varied character of its objects]. In this manner those who perform works with ruchi, for the purpose of experiencing the fruits of such works, will enter the bodies given by you, of devas, men and so on. This is called relation with *prakriti* (*prakriti-sambandha*). In this manner, *avidya* which causes the illusion that the body is the soul and so on, *karma* which is work performed as the result of such illusion, *vasana* which leads to activity in such works even when not accompanied by consciousness, *ruchi* which is the consequent love in such works, and embodiment (sarira-sambandha) which is the karma-fruit (*karma-phala*) of the performance of works with such *ruchi*, will be coming one after another again and again in birth after birth. Hence this is called the wheel of *samsara*. Caught in this wheel of *samsara*, the *jivatmas* ignorant of their own nature, suffer grief and distress. Taking pity on their condition, You out of your mercy have created for them human bodies wherewith to exhaust by retributory experience the fruits of *punya* and *papa* works and thereby to attain salvation by worshipping you at one time or other. Hence you are all-merciful towards the *samsarins*. Among the *samsarins* of this state, when in some of them renunciation springs up and they become salvation seekers, you get ready for them the means to salvation; thus you are all-merciful towards the seekers after salvation. Since you grow eternally unexcelled and limitless bliss in the eternals and the released or freed souls, you are all-merciful towards the *muktas*. In this manner you are the same to all. I pray that you may be pleased to wash off my sinful deeds by the waves of your grace-ocean and to cause to spring in me the greatness that I am yours, O Lord of easy accessibility to those who are exclusively devoted to you, and of the Mount Yadusaila!"

(*To be continued.*)

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PEARLS

When judging a pearl's quality, keep your eye above all on her shape. It doesn't matter what her lustre, an unsightly piece is an eyesore. The round, the pear-shape the button, all these are comely. The egg-shape and the double button are passable. But the odd shapes, which we in the trade call baroque, and the freak shape, are not worth a connoisseur's while. The dealer would do better to trade in garden gravel than in barcque.'

Thus taught old Perez, and I never forgot He was not expounding a new theory, of course, but merely putting into words what those who deal in pearls every day know by second instinct Were Perez alive to write this book he might have continued somewhat after this fashion

'What is a drop shape? It is a drop which more or less gradually, tapers from the round to the pointed end. The more gredual the taper, the more lovely the pearl. A pearl shape is also a drop-shape in a way, but she does not produce the aesthetic effect of the true drop shape, and when she happens to be unduly constricted in the middle. as is often the case, she reminds me of a fat woman with a tight belt

'The button is a pearl with a flattish underside, so that when she is placed upon the table she sits where she is put A double button is all the better for an operation—she should be cut in halves to form two buttons

'The egg-shape is an oval or elongated oval, also in a way a kind of drop shape It is often substituted by jewellers as a makeshift

'The odd shapes, also called baroque, are various irregular approximations to all the recognised geometrical shapes. The freak on the other hand, is a pearl that defies geometry, symmetry and all the laws of her kind She is the bizarre, the revolutionary in the social order of pearls.

'I have left the round pearl until the last, although she should by rights come first By round, remember, I mean r o u n d, geometrically round, the perfect sphere! and here Perez would kiss his hand in a kind of ecstasy of pleasure. The round pearl she is the most beautiful thing in the world. The near round is a trader's dodge, a sham, a lie. The perfectly spherical pearl is the kind which will go for a stroll by herself from one end of the table to the other, there to step over the edge and continue her progress on the floor if there is the slightest degree of slant'

The round pearl is a much greater rarity than it ought to be by the law of averages according to which there must be at least as many round pearls as of any other shape. Besides, nature favours the round and is lavish in its distribution.

But perhaps the round pearl too often is made to be lost before it is found Consider the pearl oyster which is a living organism If she were at all capable of thought, would she, do you think look with favour upon the loose hard objects within her dwelling which press so unduly against her tender flesh? Would she not if she could, get rid of them We may imagine that in the absence of conscious volition she spasmodically disgorges them; or perhaps during the ages of her evolution she may have acquired some ganglionic wisdom which can make use of factors outside herself—such as a strong current or eddy—to relieve herself from time to time of a growing burden? And in such a case what kind of pearl would roll forth most easily? The baroque the drop-shape, the button—or the nimble round?

The form of a pearl, naturally, has a definite bearing upon her employment once she reaches the hands of the skilled jeweller.

Button-shapes for instance, are suitable as settings for rings ear-rings, singly and in combination Drop shapes and pear-shapes on the other hand seem the natural choice for pendants and pendant ear-rings The near round, or so called 'roboids serve well for chains and chatelains, while the paragon, the round, is reserved for the necklace Baroque can be used as a substitute for any of the perfect shapes it happens to resemble. But as for the freaks, if they must be used at all, they are only suitable for novelty jewellery. L.K.

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ANTI-COW-SLAUGHTER

Seth Ramakrishan Dalmia, the well-known industrialist, presiding over the anti-Cow-Slaughter conference, held in Delhi recently said, "It is not so much for the sake of religion, although this too is a very weighty consideration, especially for the Hindus, that we raise the issue of cow protection. It is a question on which the very existence of humanity depends."

Seth Dalmia pointed out the absolute necessity of bullocks for cultivation of land and the multifarious uses of products of the cow and said that the gigantic problem of cow protection could not be tackled by individuals. The Government should undertake this task. Legislation to this effect had already been passed in many States. Voices in support of the anti-cow-slaughter movement were rising from all quarters of the country. Some people had misapprehension that this movement had some ulterior political motive. They were badly mistaken and, sooner or later, the truth will come out. With this movement were associated many important leaders of the Congress, Prime Ministers, Maharajas, businessmen, rich and poor. Many Muslims and Europeans had also sent letters and telegrams to the Government urging the passing of immediate legislation prohibiting cow-slaughter in India.

"This is not an agitation, it is the voice of the starving millions. Our Government have sympathy for this noble cause. We are not to put any obstructions in their way. Rather, we have to help them in solving many of our problems in India

APPEAL TO GOVERNMENT

The meeting passed the following resolution: Whereas India being an agricultural country stronger and more bullocks and manure are essential; whereas milk and milk products are essential foods in the diet of the Indian people, without which the vitality and health of the people is being destroyed; whereas along with agriculture and health of the people, commerce, industries and other economic factors are inter-dependent; whereas all these are generally applicable to all communities, such as Hindus, Sikhs, Muslims, Christians; and apart from these, whereas the greatest consideration is that cow protection holds the highest place in the religious creed of the Hindus, due to which even Muslim Emperors in the past had from time to time, generously prohibited cow slaughter by proclamation, therefore, this meeting urges upon the National Government of free India, to accept complete cow protection, cow preservation and improvement of cows as a fundamental right of the people of India, and issue a declaration to that effect enjoining upon all provinces, district boards, notified areas, and municipalities to prohibit cow-slaughter completely and make arrangements for the improvement of breed, production of farmyard manure, protection of old cattle and provision for grazing areas. This meeting appeals to the National Government of free India to prohibit export of cattle and other products of cattle like hides, bones etc. encouraging slaughter of cows, to foreign countries from India.

"This meeting also appeals, to all Indian Princes many of whom are protectors of cows by tradition to accept cow protection, cow preservation and improvement, as a fundamental right in terms of the above resolution and prohibit cow slaughter wherever it is prevalent and also prohibit export of hides, bones, etc., from the boundaries of India.

"This meeting also appeals to the Government of Pakistan to issue a statement prohibiting cow-slaughter in the general interest of agriculture and the food problem of the country and respecting the religious susceptibilities of the Hindus, following the generous policy of wellknown Muslim Emperors like Baber, Humayun and thus achieve the general welfare of the nation and especially the gratitude of the Hindus.

COW PROTECTION FUND TO BE STARTED

"This meeting resolves that along with the achievement of prohibition of cow-slaughter, for carrying out the constructive programme of cow protection, preservation and development, a Central Cow Protection Fund be started for collecting the maximum sum for fulfilment of the undermentioned aims and objects, and appeals to every cow-minded Indian to contribute generously to this Fund; to take all measures to stop slaughter of cows by legislation in all provinces and States of India; to make provision for protection of uneconomic cattle by obtaining grazing areas in villages, towns, districts and provinces; to encourage breeding of pedigree bulls and cows through Goshalas and Pinjrapoles and through nomadic breeders, to purchase breeding bulls and grant them to villages and State Nandishalas; to encourage the economic use of ramnants of cattle dying natural deaths, to arrange for relief to cattle during famine and natural calamities; to train or encourage training of workers for cow-protection; to maintain life-workers in all provinces as servants of the cow."

The Rationalist.

Monday 25-8-1947.

COW PROTECTION

Seth Ramakrishna Dalmia, the Indian Carnegie, who writes one day a cheque for 4 crores of rupees and hands it to the Deputy Commissioner, Delhi, for the Indian Loan, and another cheque for half-a crore on the next for purchase money for the *Illustrated News of India*, has like the kings of old renounced his profession on reaching old age, and dedicated himself to the service of one of the noblest creations of God, the Cows.

At a recent Conference in Delhi, he sponsored a long resolution,—long resolutions have become the fashion now-a-days for Conferences, on the example set by the illustrious Pandit Nehru as Congress draftsman—urging on the Government and on the people the protection, preservation and improvement of cows in India, and the prevention by legislation of cow-slaughter and the export of bovine remains from the country. It is a perfectly just and perfectly feasible aim, and not an impracticable political dream like Asian hegemony or participating in world domination, or national independence, or democratic popular Government with sovereign power vested in the people.

The cow has been the mainstay of the Hindu nation from time immemorial, and its preservation and care is less a matter of religious sentiment, less a matter of generous protection, and more an urgent economic duty for the sake of man's own well-being.

As such Seth Dalmia's or anybody else's plea for cow-protection is not a faddist's ple to be lightly brushed aside by politician placed in power, but a thing which shoul receive urgent and most careful attention, failing which they would be guilty of gross dereliction.

But unfortunately Mahatma Gandhi,—we hope he has not renounced his saint-hood title, like the people who have renounced their knighthoods and risked being called time-servers,—Mahatma Gandhi, when approached about this, was so crude as to retort, "All these years when the Britishers were in power you never urged this matter Now that our own men are in power, you are hurriedly bringing it up." Similarly Dr. Rajendra Prasad,—we suppose he is the Minister in charge,—when addressed on it brought out the same inane retort.

We do not know why Mr. Gandhi and Dr. Prasad believe that the public should not urge before the "national Government" any matter which has not been urged before the alien Government. Things are brought up before the national Government because it claims to be national, and the people expect it to deal with national affairs with insight, sympathy and statesmanship. Things were not pressed before the alien Government because its sympathies were uncertain. Does Mr. Gandhi want the public to realise that they should not expect anything more from the national Government than they did from the alien? That would really be "letting the cat out of the bag," and that so soon!

But let us not accuse Mr. Gandhi of the callousness of the usual politician. He knows the plight of cows in this country as much as any one else. He has written, "How we bleed her to take the last drop of milk from her, how we starve her to emaciation, how we ill-treat the calves, how we deprive

them of their portion of milk, how cruelly we treat the oxen, how we castrate them, how we overload them! If they had speech they would bear witness to our crimes against them, which would stagger the world. By every act of cruelty to our cattle we disown God and Hinduism." Rather than judge his present attitude by the above words from his own lips and condemn him, we shall remind him of them and leave him to judge himself.

An Indian Blue Book says grimly, "Every minute a cow is exported out of India, and it is estimated that 5 cows are slaughtered every minute in India!" Even Lord Curzon wrote "India is loosing ground as a cattle country." To which, we suppose the present day Mr. Gandhi will say, "Let it!"

There is all the difference between a politician struggling for power, and a politician ensconced in power!

(To be continued) *Editor.*

CLEVER

The story goes that at one of the East-End schools a little Gentile asked one of his Jewish class-mates, "How is it you Jews are so clever?'

'Because we eat red herring,' said little Ike promptly.

'Would I become clever if I ate red herring?'

'You get your mother to give you a penny and we'll go and get the right kind of herring already and I show you.'

The penny being obtained, the Jewish boy effected the purchase and divided the fish so that the other got merely the tail But as the Gentile stood gnawing the tail hopefully, it dawned upon him that he had had the worst of it.

''Ere!' he expostulated 'that was my penny, and look what you've given me!'

'Ain't it vunderful?' said the Jewish boy approvingly. 'Even the little bit of red herring you have sucked makes you already cleverer than you vos before!'

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SHAW'S PROPAGANDA

Some years ago, George Bernard Shaw was persuaded by a rector friend to visit his Sunday School class. The children in the group had been learning at the time about Daniel in the lion's den.

"Why wasn't Daniel eaten by the lions?" Shaw inquired.

The rector was confident of his charges even before so distinguished a visitor as Shaw, for he had instructed them carefully.

"Because he was a good man," replied one youngster.

"Because Daniel prayed to God," offered another.

To a whole series of replies along these lines Shaw shook his head and then said:

"I am sorry, you are all wrong, children. Daniel was not eaten by the lion because he was a vegetarian—and if you become vegetarians the lions will not eat you either!"

A LESSON TO INDIAN LEADERS

"The Irish do not want anyone to wish them well, they want everyone to wish their enemies ill."

"Those who do not remember the past are condemned to repeat it."

"It is easier to fight for one's principles than to live up to them."

"A good neighbour is a fellow who smiles at you over the back fence but doesn't climb it."

"Politics is the art of putting small opinions in big type."

"The secret of the British method of playing politics and that of their American cousins is something like the difference between a quiet game of bridge and a cockfight."

"The only people who are really the dupes of their favourite newspapers are the *intelligentsia*. It is they who read leading articles, the poor read the sporting news, which is mostly true."

CO-OPERATIVE FARMING

The head of the Farm Security Administration, Dr. Will Alexander visited a Government-sponsored co-operative plantation in Arkansas on which the group owned the land and worked together for the common cause. The chairman of the co-operative expressed delight with what they were doing. Later Dr. Alexander got him off behind a co-operative barn. "What do you really think of it?" he asked.

The old Arkansas farmer eyed him thoughtfully. "I tell you," he said, "I'm better off than I ever was before in my life." He looked around to see that they were alone. "I believe a man could stick around here for five or six years and save enough money to go off and buy himself a little hill-farm of his own."

* * *

"He is a fool who cannot be angry; but he is a wise man who will not."

* * *

An American woman journalist in China watched a Sister cleansing the gangrenous sores of wounded soldiers. "I wouldn't do that for a million dollars!" the visitor remarked.

Without pause in her work, the Sister replied, "Neither would I."

* * *

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KARMA IN "CHIKKADEVARAJA VIJNAPAM"

(*Continued*)

Representation No. 25.

[In this Representation it is shown that Sarvesvara who bestows all desires bestows other fruits (fruits other than salvation) to those who desire such fruits out of compulsion to award the same; while to those who desire salvation He will bestow the same with eagerness and with pleasure]

Satyaparakrama (person with righteous strength) without sloth and with devotion and love submitted at the holy feet of Him who has taken as his abode Kalyana-Thirtha (Ka'yani is an holy tank in Tirunarayanapuram or Melkote). Thus—"It is from you alone that the several kinds of fruits originate: it is not from anything else; this is the certain truth."

O Protector of those who take refuge in you! Protection is to look after and carry on *yoga* and *kshema*. *Yoga* stands for the aquisition of such good things and advantages as have not been obtained; while *kshema* is taken to mean the safeguarding of the good that has already been obtained. To carry on both these you are the Master acting as you like. All other causes are subordinate to you and are mere accessories Ignorant of this state some are in illusion regarding the purport of the *Shastras*. Among these those who without knowing the essential significance are addicted to *karma* alone (*kevala-karmathar*), say that the fruit is from *karma* alone; those that very much worship other gods, say that the fruit is from such gods alone; the learned astrologers say that the fruit is from time alone with favourable planetary conditions; worldly men say that the fruit is from the efforts of human beings alone; and atheists say that without any cause there will be fruit naturally of its own accord. All these views are against reason. *Karma* is work that one performs; as it is non-intelligent or non-sentient it cannot understand the fruit desired by the onetana and much less can grant the same. Though the other gods are sentient beings they depend upon you for their *yoga* and *kshema*; and as such they cannot grant fruit independently. If the efforts of human beings alone are capable of procuring fruit, even without any cause, all fruits should always accrue to all beings. Hence none of these can procure fruit. *Karma* is like the services which the servants render to the king who is their protector. The gods are like the middle-man who submits to the king the services rendered by the servants and pays the servants the livelihood or salaries given by the king. Time is like the number of days fixed for the payment of wages. Human efforts are like the activities of the limbs in the service of the king. The idea that he himself is the cause and procurer of his fruit, is like the innocent servant who is ignorant of the pleasure of the Ruler (king). Such being the state of things, he who thinks that he will live by the service rendered by himself alone, that he will prosper by the middle-man alone, that he will get his wages when the time fixed arrives, he will grow by the strength of his own sweat, and that he has become prosperous without any cause or by accident, (such a person) is ignorant of the firm stand in the front-door service of the Ruler (king). I therefore pray that you may be pleased to protect me now without forgetting what formerly you said to Arjuna, namely,—bereft of illusions such as those mentioned above and placing implicit faith in you with the determination that they would prosper by you alone, whoever and whatever such persons be, you have assured that you would look after and carry on the *yoga* and *kshema* of those persons, O Lord of easy accessibility to those who are exclusively devoted to you, and of the Mount Yadusaila!

(*To be continued.*)

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SOME DEFINITIONS

Rich man: One who isn't afraid to ask the clerk to show him something cheaper.

Winter: The season when we try to keep the house as hot as it was in the summer, when we complained about the heat.

Conscience: The still small voice that makes you feel still smaller.

A statistician: A man who draws a mathematically precise line from an unwarranted assumption to a foregone conclusion.

Tact The unsaid part of what you think

Poise The art of raising the eyebrows instead of the roof

TIP TO THE MARRIED

Although a couple we know have been married for years, they never seem to sink into that glum silence at restaurants and public places that so many long-married couples fall into. Finally someone asked the wife how they found so much to say to each other after all these years

"The truth is," she replied, "that we decided a long time ago that we'd look and act animated when we're out. So, if I feel one of those silences coming, I say to my husband, with an interested expression: '1, 2, 3, 4, 5,' and he answers, '6, 7, 8, 9, 10' That at least starts us laughing, and soon we find something real to talk about"

SOME DEDICATIONS

For his dedication of *Unaccustomed As I Am*, Morris Ryskind wrote "To the Great American Democracy—May It Bring Me Royalty."

Betty Macdonald inscribed "The Egg and I" to her sister Mary "who has always believed I can do anything she puts her mind to."

Dan Beard's *Animal Book* is dedicated: "To my son, Daniel Bartlett Beard, the most enjoyable pe and interesting specimen I have ever been fortunate enough to possess"

An RKO director dedicated his first book: "To my wife, without whose absence this could not have been written."

Franklin P. Adams sent a copy of his book *Nods and Becks* to his former boss, the New York *Post* editor, with this inscription: "To Ted Thackrey who fired me with ambition."

Rosemary and Stephen Vincent Bennet dedicated *A Book of Americans* to their children thus; "To Stephanie, Thomas and Rachel, our other works in collaboration."

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The 36th Annual General Meeting of the Bank was held in the D. Banumiah's High School on Sunday the 24th August 1947 and Messrs B. V. Nanjundiah, B.A., B.T. Rajasevasakta C. Narasimhiah, B.A., B.L. Dharmaratnakara K. Nandibasappa, T. Gundappa, B.A., B.L. Dr. A. V. Ranga Rao, L.M.P. D. B. Krishnappa. G. Janardana Naidu H. Krishnamurthy Rao. H. Ramanna. Asthanamahavidwan N. Srikanta Sastry. H. Narayana Rao. Dr. B. S. Suryanarayana Rao, L.M.P. Asthanavidwan H. Chennakesaviengar, M.O.L. K. Puttu Rao, B.A., LL.B. and E. P. Nanjappa, were elected to the Board of Management for the year 1947-48:—

Further the following four institutions were given a generous donation of Rs. 400/- each at the General Body Meeting:

1. Sharadavilas Intermediate College, Mysore, 2. Mahajan High School, Mysore. 3. Dalvoy High School. 4. National Institute of Engineering, Mysore.

LAYING WITH FIRE

Numerous citizens of Mysore view with concern the proposal of some members of the Congress Party to embark on what they call Satyagraha for the attainment of "Responsible Government."

Since they purport to act on behalf of the public at large, we feel called upon to point out that "Responsible Government," "Communism," "Nationalisation" and others are various political theories which ambitious men adopt according to their several shades of outlook, experience, and personal motives.

The Congress speakers purport to aim at Responsible Government. There are other forces at work but not so vocal, which aim at the establishment of Communism.

These and other political schemes and ideologies are being experimented with elsewhere in India, as in the rest of the world. This State also has already launched on the experiment, and is even now considering the best way of carrying it on so as to be comprehensive of the political alignments of the major sections of the people.

But what the Congress seems to aim at is the capture of political power into its own hands by coercion, and to the prejudice of the other major parties in the State. That is obviously unreasonable

We have no reason to think that His Highness the Maharaja and the Dewan are unwilling to give the Congress due representation in the Government immediately. We recommend to His Highness's Government that an announcement to that effect would be timely.

We also recommend to the Congress to evince a little more statesmanship, a little more public spirit, so as to keep its campaigns on the intellectual plane and not indulge in physical excesses.

A spetacular Satyagraha as proposed by it, at this time, when the public temper is strained and public nerves are on edge owing to the shortage of food and other necessities of life may lead to disastrous consequences. As such it would amount to an unsocial and anti-social enterprise, and would have to be put down as similar activities are being put down by the National Governments at Delhi, U.P. Bombay, and elsewhere.

We therefore trust that the leaders of the Congress Party will have the courage to desist from the Satyagraha, and seek to achieve their ends by more noble and less turbulent means. *Editor.*

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The Rationalist.

Monday 1-9-1947.

COW PROTECTION

We do not know what the position of cows was at the time of His Majesty Emperor Asoka of the now rejuvenated fame. But Marco-Polo, the Italian traveller of the 13th century, says that Indian oxen looked like elephants. And the Ain-i-Akbari describes bullocks which could run faster than horses, and milch-cows which gave 40lbs. of milk a day, and bullocks which could travel 120 miles in 24 hours!

Emperors Akbar and Humayun and other Muslim rulers encouraged cow-breeding and prevented their slaughter.

But with the growth of British sovereignty things began to change. Sir William Wedderburn wrote in 1886, "We boast ourselves as trustees of India, but what have we done to preserve the cattle-wealth of India? I am ashamed to confess that we have rather helped its extinction!"

So says Sir William Wedderburn, European civilian, and President of the Congress in 1889. But his present-day successors in the Congress, Premier Pandit, Vice-Premier Patel, and President Prasad have nothing to confess, and nothing to promise. Even the promised independence is proving a tinsel in the hands, instead of an *Akshayapatra* or Cup of Fortunatus, an empty shell, without food, without clothes, without luxuries, but with a lot of blood-shed!

Taking into consideration that 38 crores of acres of land are available for cultivation and giving 1 pair of bullocks for 5 acres, 7 crores of good working bullocks are required. There are hardly 3 crores now.

President Hoover of America has said, "The fate of the white race is indissolubly linked with that of their cattle. They cannot survive without dairy products."

Another American says, "Where the cow is, there is Arcadia!" And another still, "Where the cow is kept and cared for, civilization advances, lands grow richer, homes grow better, debts grow fewer."

The Rigveda says, "To the deserving man I say in all earnestness, 'The cow is the mother of the Rudras, the daughter of the Vasus, the sister of the sons of Aditi, and the centre of immortality. Hence slay not this innocent and virtuous creation."

Governor Patterson of Tennessee exclaims, "The cow is an uncrowned queen without a sceptre, and her kingdom is all the land between the seas. Her motto is service, and she always gives more than she receives. If all the cows in the world should die or dry up tomorrow, it would bring untold calamity on all mankind. We would get along better without railroads, banks or the cotton crop; but without the cow the race would sicken, decay, and finally perish!"

Thomas Edison, as great in science as Gandhi may be great in politics, remarks, "Milk is the only balanced ration—balanced by the Great Chemist who is far away!"

And an Indian scientist declares, "A nation can be efficient only if it commands adequate production of a nourishing diet of lacto products. And it is the cow that builds its soil with excreta and relics by yielding fertilizers, and thus indirectly builds vegetation, and through vegetation mankind. It also directly builds the nation by yielding sumptuous and luscious lacto products, such as milk, cheese, cream, butter, ghee etc.

No science, no nation has yet been able to discover any suitable substitutes for dairy products without serious detriment to national health and efficiency; and hence the cow commands universal reverence."

But not so universal. It does not command the reverence of Mr. Gandhi and the lucky men into whose hands he has entrusted the nation's Government. Neither religious sentiment nor economic necessity can induce them to legislate for cow-protection. They confess that lakhs of post cards and telegrams have been received by the Constituent Assembly in the matter. But they have not the grace to say that they are even considering the matter.

When talking about the States Mr. Gandhi trots out the stock argument of taking a referendum. But when a referendum is presented to his own Government it is treated most scurvily. And yet the Government leaders time and again claim to be "responsible" and "national" and all the rest of it, while flouting public opinion so nonchalantly.

We are not so much concerned with the irresponsibility of actions and words of the lesser men. But that a man of Gandhi's reputed uprightness should play so fast and loose with the public is heart-rending. It lowers him in the estimation of the public, and a little introspection on his busy silence-day should lower him in his own estimation.

Meanwhile the public would have to accustom themselves to leaders who do not care for them, or search for the means to educate them into more popular and national ways.

Editor.

TWO WARS

About 50,000,000 people were killed in the Second World War compared with 10,000,000 people in the first, according to the Russian economic expert and Academician E. Varga.

Quoting this figure in his book just published—"Changes in the economics of capitalism as a result of the Second World War"—he gave war losses of population as: United States, one in 500 persons: England, one in 100: Germany one in 20 (including raid victims). He gives no comparative figure for Russia.

War expenditure increased from £50,000,000,000 in 1914-1918 to £250,000,000,000 in the last war, Varga declared, while the total cost of the Second World War, including the devastation, greatly exceeded this figure.

Other comparisons he makes are: World War One; countries with a population of about 100,000,000 took part, 36,000,000 persons mobilised, war operations on the territory of 14 countries.

World War Two: Countries with a population of about 2,000,000,000 (two billion) people took part, 110,000,000 persons mobilised, war operations on territory of 40 countries in addition to a number of other countries bombed.

MARRIED ROW

"To me, the conception of two people living together for 25 years without having a cross word suggests a lack of spirit only to be admired in sheep. Where there is spirit there must be sparks. Don't imagine that your first row in married life will be the end of everything. It is more likely to be the real beginning."

* * * *

"Manners are like the cipher in arithmetic. they may not be much in themselves, but they are capable of adding a great deal to the value of everything else."

KARMA IN "CHIKKADEVARAJA BINNAPAM"

(*Continued*)

REPRESENTATION No 26.

[In this Representation it is manifested that other than Sriman Narayana the power of affording protection vests in none else.]

He who plays the hunter in the armies of great enimies, with devotional respect, at the holy feet of Padmanabha, submitts thus — You are the only one who protects everything, none else possesses this capacity'

"O the Protector of everything! You only are the Protector of all beings (Protection is generally warding off evil and bestowing desires). Other than you, the other gods father and such relations, and wealth and grains are not protectors it is in the following manner That the fore faced god is no protector is seen from the fact that He himself got his head lost and further when the Vedas were seized and taken away he not knowing what to do was duped Rudra also is no protector, by granting a boon to Vrikasura he himself had to suffer trouble thereby, further with weapon in hand he was out to protect Banasura, but when the arms of the latter were cut and he was bawling out Rudra deserting Banasura, ran away defeated. Indra and the other deities also are no protectors; when troubled by Hiranyaka, Bali, Vrittrasura and others, Indra and the other deities ran away deserting their abodes That father is no protector is seen from Hiranyakasipu That flesh relations are no protector seen from Vali That sons are no protectors is seen from Karna That husbands are no protectors is seen from the Pandavas. Wealth, grains and such other riches are not protectors, these are subject to destruction by agnates, foes, fire, thieves, floods, and so on In this manner though they themselves are not their own protectors, to men of little knowledge they appear to be protectors and are thus deceived. They are therefore said to be *rakshaka-bhaasa*—what are not protectors appearing as protectors. In contrast the Vedas were recovered and presented to the four-faced god; Rudra was relieved of the troubles from Vikramas etc.; the *dai avendras* were routed and Indra and the other deities were re-established in their several positions; Prahlada was afforded asylum Sugriva was bestowed a kingdom; Ugrasena was given sovereignty, and Draupadi was protected from being put to shame. By such acts as these you became celebrated as the All Protector. In You of such celebrity I have taken refuge; I am in full faith that your holy feet are the means and the end, renouncing everything else I have become *ananyagathi* (one without any other refuge), be pleased to protect me, be pleased to protect me, O Lord of easy accessibility to those who are exclusively devoted to you, and of Mount Yadusaila!"

(*To be continued*)

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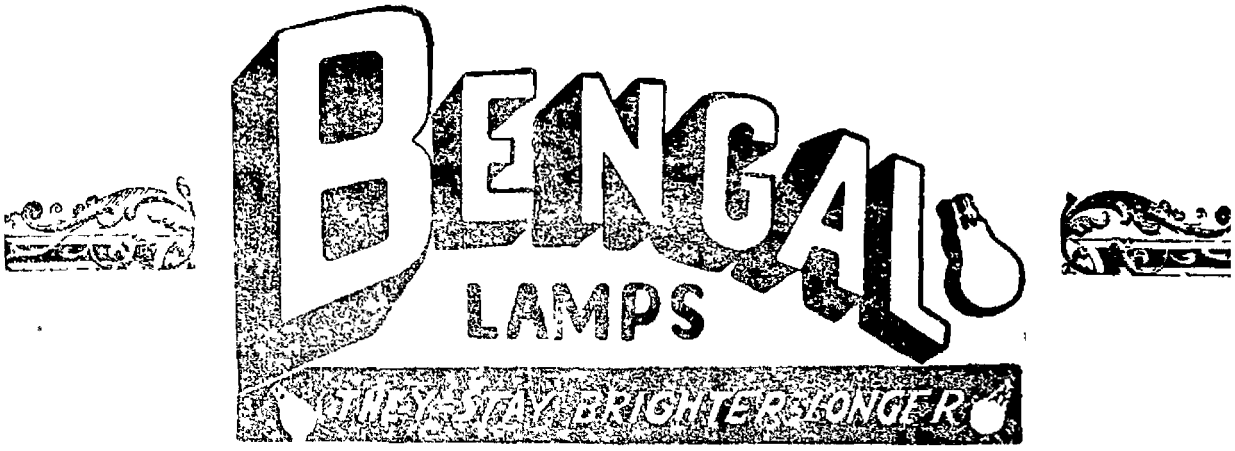

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A NEGRO GANDHI

The tiny, silver-haired woman is crying. Beside her wheel chair, Station Porter No. 42 ruefully watches his suffering customer. As the elevator dawdles down from the balcony of Grand Central, the man takes off his red cap and, closing his eyes, seems to listen. Presently he bends over and whispers:

"Lady, that is a sure-enough pretty hat you're wearing this morning!"

In utter astonishment, she looks up into the Negro face.

"And your dress, too—prettiest one I've seen all today."

Over the pain-wrenched mouth comes the apparition of a smile, such as only women know when their taste in frocks and bonnets is admired.

"I declare!" she gasps. "Whatever made you say that to me?"

"The good Lord," declares Red Cap No 42 with conviction "I just asked Him how to help you and the answer came to me to take a look at your hat. But," he chuckles, "the dress was my own idea."

She is still smiling as he pushes the wheel chair across the noisy concourse and down the ramp to the Pullman, but in the drawing room she apologizes:

"I am ashamed of breaking down like that—but I am in pain all the time. Can you imagine what that is like?"

"Yes, ma'am. I had to lose an eye—and for years afterward it hurt me like a hot iron."

"How were you ever able to endure it?"

"Just praying."

"Did prayer take your pain away?"

"No ma'am But it brought me the strength to stand the pain"

There is an aroused light in her hurt eyes, as she sends him away. A year later the porter hears from her. June again, and above the station din, a voice paging Number 42. When the bespectacled, scholarly-looking red cap reports at Information Desk, the daughter of that woman is waiting with a message from the dead:

"She asked me to find you and tell you that what you said to her last summer made all the difference in the world to her."

Off comes the red cap, the eyelids close, th porter listens, and then in the boldness of faith h speaks:

"Don't be bitter over your loss miss, and don be ashamed to cry. Jesus wept, why can't we And why don't you say a little prayer of thankfu ness to the Lord?"

"Why should I be thankful?"

"Because your mother lived to be a very old lad and you had her to love for a long time. I kno lots of orphans mighty young. And besides, yo mother's pain is gone now! ... That's good, m cry real hard!"

Hundreds of Travellers have been helped Ralston Crosbie Young who makes a career carrying luggage and volunteering comfort to t downcast and the bewildered. This eager bro servant of God specializes in faith and comm sense mixed with an unshakable liking for people.

In New York's great railroad terminal he h founded what is surely one of the strangest grou of men in a naughty world. At noon-stroke Mondays, Wednesdays and Fridays, Ralst appears at Track No. 13, and welcomes his frien As few as four, as many as 12, may come: exec tives and clerks; professional men and jobl wanderers, rich and poor, from the teemi district of Pershing Square. All believe that wh two or three are gathered together in the Maste name there He is also.

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The red cap unlocks the gate and leads the way down to an unlighted day coach, where for the next 15 minutes they hold a prayer meeting. Above the rumble of trains and clangor of bells they recite the Lord's Prayer and go on briskly to pray for the peace of the world, the ending of industrial warfare; class, racial and religious strife; and for the settlement of their own personality problems. They confide in each other their successes and failures in self-conquest. If Ralston brings some troubled traveller along they talk of his problems, too. Finally, they offer thanks for the help God has given them in the latest 24 hours. Then they scatter to offices, stores and side-walks, all declaring themselves strengthened and invigorated.

So rich and so varied have been this brown Samaritan's ministrations that it is difficult to select the most revealing. One concerns the puffing red-faced man, heading for his suburban home after a prolonged journey across country. The gate was not yet open as Ralston picked up his bags and the man began to fidget:

"Think I've got time for a snifter before the train leaves?"

Smelling the suburbanite's liquor-laden breath, Ralston asked with a grin. "Would you like a nice chocolate ice-cream soda?" Ralston's customer shuddered visibly at the thought. "I want liquor!" he proclaimed.

When it is necessary, Ralston believes, a Christian must be willing to stick out his neck.

"Why more liquor, mister, when you got so much in you now?" And before the traveler could bar his protest, Ralston rushed on:

"It's only because of your home-folks, mister, that doll under your arm means a little girl sitting for you. The box of candy may be for your wife. You know they want to see the real man they've been missing so long. Why don't you just stand here and talk to me?"

"Hell of a thing!", the man muttered. Then with unexpected docility, he added; "Maybe you've got something there! If you can entertain me until the train leaves, okey, but the minute I'm bored, I'm going to get that drink!"

"*Dear Lord make me entertaining now*"

"Mister, you look like a sporting man to me. Do you like boxing? So do I. Ever hear of a coloured boxer called Henry Armstrong? I carried his bags once. He sure has got a wicked left, but he told me when we were walking to the train that a fighter's legs are his best friends. How about Joe Louis? Think he can shed some of that excess baggage he is carrying around?" Finally the gate was opened.

"Porter," declared Ralston' customer, in parting "I'll tell you why you have done a good job today. My friends have been warning me to cut out the stuff. So has my wife. I always felt okey and wouldn't listen. But when a red cap sees it so clear that he dares to talk to me the way you did—black boy, that is enough for me!" At that moment, Ralston did not see the five-dollar bill tucked into his hands. His eyes were closed as he offered thanks for something finer than money!

(*To be continued.*)

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BRIGHT GODDESS ?

The Goddess of Independence does not seem to have come to India, smiling, graceful, beautiful, carrying peace and plenty in both hands, spreading joy and prosperity over all the people. She has come rather like an angry Mariamman, frowning and vindictive, spreading famine and discontent, and sowing unhappiness and sorrow, and ill-will, unreason, and foul passions.

Her sway seems to have reached Mysore also, and loaded its atmosphere with poison fumes which have dazed the people, made them bereft of reasoning, and awakened and let loose the snarling animal in them.

Civilisations is not built up by violence: rather is it retarded. People do not achieve self-Government by descending to mobocracy. 99 5 per cent of the people get no self-government under any system of Government. They serve always as foot-stools to the other half per cent which snatches the power and exercises it. It might dub itself Responsible Government, but it would be foolish for the public to think that they are running the Government. The 5 per cent runs it, as it wills. It is already doing so in independent India.

The experience of 20 centuries, and the power of reasoning, thought, and good sense which God has conferred on us Mysoreans, should make us act with coolness and understanding at the present juncture, and not with blind and head-strong impetuousness like cannibals.

Unlike the people of the Central Government, let us trust in God a little, and with His backing, seek to have a Government which is good above all things else, and under which each one of us can secure his minimum needs, and the more fortunate ones secure what they honestly can by their intelligence, ability, and merits.

They are thoughtless brutes who say that Sovereignty rests with the people. It does not. It rests with God. During centuries past Hindu religion in all its varieties of forms has taught us that. If we forget that, and look upon ourselves as Sovereign, we shall be acting like the Rakshasas who deemed themselves superior to Gods. We shall come to an equally bad end, and we shall deserve all the unhappiness and misery which ungodly political adventurers who capture power will inflict on their fellowmen.

We urge the people of Mysore therefore, not to lose their head, not to give way to panic or passion, but to act calmly, thoughtfully, and with faith in God.

NOT FAIR

A Scotsman was told by his doctor that his wife should have had her tonsils taken out when she was a little girl. He had the operation performed—and sent the bill to his father-in-law!

BEWARE OF SPECIALISTS

A Londoner, Edinburgh bound, shared the train carriage with an elderly, glumlooking Scot. At the first stop his companion rushed from the carriage, ran down the platform then rushed back panting. After this happened at three stops, the Londoner, his curiosity aroused asked the reason.

"Well," said the Scot, "I went to London to see a specialist about my heart. He says it's very bad, and if I'm not careful I might drop dead; so I'm just booking from station to station."

A GOOD TEST

There's no argument about the ages of children riding on the Chilean State Railways. On the wall of each ticket office a beam is fastened exactly 1 4 meters—approximately 4 feet 7 inches—above the floor. Any child too tall to stand under the beam pays full fare.

SPLENDID

A South African tribe has such a dislike of long speeches that speakers are limited to what they can say while standing on one foot As long as he can balance himself, a speaker can talk to his heart's content, but the minute his upraised foot touches the ground, his speech is over.

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THOUGHTFUL

It's the custom in Brazil to package leftover foods and place them on the window sill at night for whoever may come along hungry—sparing him the embarrassment of begging for food.

TIP TO JUDGES

Over in Nevada a mining claim was pending before a judge with a reputation for a rough and ready brand of justice. One morning his honor remarked:

"Gentlemen, this court has in hand a check from the plaintiff in this case for $10 000 and a check from the defendant for $15,000. The court will return $5000 to the defendant. Then we will try the case strictly on its merits."

HIGH-SOUNDING NAMES

In England, the Briarley Hill city council advertised for a city rat catcher, but got no response. Then someone had an idea which procured a man at once—the title of the office became: Municipal Rodent Operative.

Similarly the Congress Government in India has changed the names of its Departments.

WEDDING

CHI K. RAVINDRAN son of Mr. S N. Bharathi, (of 'Hindustan Times") with SOW. KRISHNA, daughter of Mr. T. C. Anantarama Iyer, Rtd. Engineer, on 11-9-47, at "Vasanthavihar", Mannarpuram, Trichi.

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KARMA IN "CHIKKADEVARAJA BINNAPAM"

REPRESENTATION No. 1.

[In this Representation the greatness of the Lord is manifested by the declaration that it is for the reclamation of His devotees (Bhaktas) that Sriman Narayana, the possessor of all enjoyable things and the wantless, condescends to associate His All-transcendent Form with the fivefold manifestations of *paratva* (the Manifestation Supreme), *Vyuha* (the Manifestation Operative) *Vibhava* (the Manifestation Distinctive), *Antar-yamithva* (the Manifestation Pervasive), and *Archavatara* (the Manifestation Worshippable)]

He who bears the title that he is of unexcelled valour submitted at the holy lotus feet of the Lord of the Mount Yadusaila (Tirunarayanpuram or Melkote) that—'Paravasudeva! For the purpose of protecting your devotees, you associated your All-transcendent Form with the manifestations of Vyuha and the like."

'Sriman Narayana (The Glorious Narayana), You are the Lord of Sri (Lakshmi); you are the entire opposite of every kind of evil and the unique seat of every kind of good, and are thus distinguished from every other entity; you are the possessor of all enjoyable things, wantless; in your abode of Sri Vaikunta you with your holy consorts, bestow limitless bliss for the purpose of rendering consecrated services to you, to the Eternals Anantha, Garuda, Vishvaksena and the like, and to the *Muktas* (Released souls or souls who have been released from karma bondage). While thus reposing, there springs up in your mind an inexplicable tide of mercy; this mercy takes the form of your wish to make the *Baddhas* (Bound souls) partake of the *moksha* bliss just like the Eternals and the Muktas,—Baddhhas who at Dissolution are merged, bereft of all form, in the manifest subtle *prakriti* (mixed substance) in the manner of gold dust in a ball of wax. For this purpose you by your indefeasible will, enter into *prakriti* and evolve *Mahad-ahankaras*, *Pancha-tanmatras* and *Pancha-mahabhutas*. From these you evolve the *Brahmanda* (the world of Brahma). Therein you create the four classes of Gods (Brahma and the like), human beings, animals and the immoveables. These are given bodies agreeably to their past *karma* and are also granted knowlege and strength appropriate to such bodies. With the prpose of preventing these from destruction by themselves by evil deeds committed through ignorance with the very bodies and organs bestowed on them you further grant the Veda Sastras which make known what ought to be done and what ought not to be done. Notwithstanding these facilities the ignorant and the stupid would not act up to the orders of the Master (the Lord). To remove their griefs and to protect them you condescend to be one among them and manifest yourself in the middle of the *Trimurthies* (Brahma, Vishnu, and Siva); in the Milk Ocean, in *Svarga* the abode of the gods, and in such other places. Except to gods, *munis* and *yogins* even this does not facilitate the other human beings to live with you as one of them. Thereafter by your grace you undertake incarnations as Rama, Krishna and so on, so that among men even youngsters and cow herds, and among animals cows, bears, squirrels, monkeys, and such like, may live with you as one of them. This benefits only those that are in the particular countries and at the particular times, and not others. You pervade in all the intelligent and the non-intelligent things in all the countries, at all times and under all circumstances, and motivate them in their thought, words and deeds; hence you are celebrated as Antaryamin. Even so it is only to a rare one in thousands that You are a realised object and that too after his practising meditation in several births. To all others you are as it were non existant though you are ever immanent in them. You associate yourself with *Archavatara* (the Manifestation worshippable) which in all ways is of easy accessibility, so that all people may visualise you with their fleshly eyes and render to you such consecrated service as is to their liking and thus work out their *karma* and become eligible for salvation. You in this Manifestation, enjoy for sometime in *Satyaloka* the worship by Brahma. Thereafter becoming the favourite of Sanathkumara, you arrive with him in North *Badirikasrama*. There you are praised as the Guru who instructed in *Ashtakshara* (the Holy prayer—'*Om namo Narayanaya*") and you there enjoy the worship by Muni "Nara', who is yourself in a different form. Further, you are pleased to take your abode in this Mount Yadugirisikhara which is the crown ornament to the Karnataka Territory, and you are being praised as one who has taken upon Himself the responsibility of protecting all people. Moreover, besides being common to all people, to those who are born in this *yadu-kula* you have been the Family God and have been protecting them by your grace. On me rain showers of your causeless mercy and pardon me. Pardon me, O Lord of easy accessibility to those who are exclusively devoted to you, and of the Mount Sri Yadusaila!

(To be continued)

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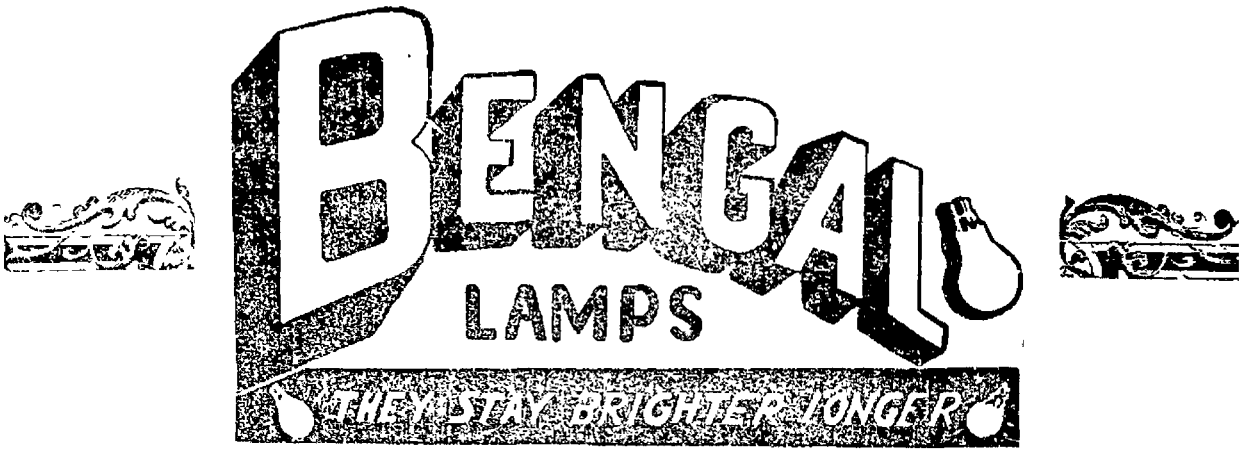

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A NEGRO GANDHI

(Continued)

When he came to New York in 1920, Ralston wanted a life of excitement, but he was a moody young man and the fleshpots of Harlem only bored him For years he was restless and dissatisfied. Then, one Sunday morning he answered a heavy knocking on the door of his sister s flat An old Negrow woman stood outside:

"Little girl playing down on the front stoop say she belong here That right? Then why she don't go to Sunday school like the other children?"

Ralston protested that grown ups in the flat worked late on Saturday nights

"Let me fetch the child then I'll take her every Sunday and I ll bring her home safe, too. Rain, snow, hail, wind don't matter to me."

"How come you do that?" asked Ralston. "What is it to you? What do you get out of it?"

"The Lord's work. That's how I keep me happy"

Later Ralston took his little niece to Sunday school. Presently he was convinced that any man could become fearless compassionate and unconquerable, living without grudges or prejudice, by following the Nazarene. Having joined the church, Ralston began speaking at meetings, One night a visitor invited him to a gathering in Calvary Church, down by Gramercy Park, where I have been rector for the last 20 years

"But that's a white man's place," objected Ralston.

"Makes no difference."

At Calvary, Ralston learned of our 15 small prayer groups that meet regularly in shops, factories, offices and homes. The next day he started his own spiritual cell in Grand Central. At the first meeting, held in the waiting room, the attendants were another porter, a bewildered traveler who had lost his pocket book and, from a nearby office a lawyer member of our church As unostentatiously as possible, they read from the New Testament and did their praying with eyes open. The traffic hullabaloo was distracting, Around Eastertime, Ralston pounced on the idle day-coach and, for the last two years, meetings have been held there.

From these underground sessions, Ralston emerges with eruptive zeal, eager to go the second mile, to give his cloak as well as his coat, to do more than is necessary—and opportunities are never lacking. A woman puts her child on the wrong train; brides are separated from grooms complications and trouble are incessant. Ralston gets the train flagged at the next stop and brings back the child; he reunites the newly married lovers. And while he is working out the shifting pattern of problems, he is binding up the wounds of many spirits.

People, Ralston says, are never hard to manage If you can just wait one minute longer, rage and panic pass and reason creeps back. Sometimes you must be motherly or fatherly; again sharp and quick and you must always ask the Lord what to do The answer never fails.

One rainy eve of the Fourth of July, with crowds milling through the station, a couple drove up to the cab entrance The young husband was bumptious and inexperienced. As he sprang from the taxi, his wife called out a suggestion that made him furious Who in hell was doing this anyway? he snapped back. Would she just kindly keep her mouth shut? The hurt, shamed look of the wife touched Ralston's heart, and after the baggage was stowed under the seats he called the husband aside:

"Peacefully, mister, I have to ask you please never to speak to your nice little wife that way. You humiliated her in front of me. She's got God in her; everybody has—and you have got to be polite to God! Besides what she was trying to tell you was right – you hadn't paid the taxi driver. I paid him—a dollar and ten cents, please!"

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
7.	Small-pox and its treatment in Vedic Times	0—2—0

One might expect such a man to complain to the tation management, but no one has ever reported Ralston. Suddenly losing his brashness, the husband pleaded: "Now please don't think I am a bad guy just got rattled and lost my temper. I'll go beg ier pardon. She is too good for the likes of me, inyhow!"

It wasn't long after Ralston got religion that some of the other porters began to turn a full barrage of ridicule his way. "So you are a Christian now? Okay, big boy; we are going to keep your feet to he fire"

Ralston could smile at them all except one poisonous and malicious man, who always seemed o know his weak spots and went after them as a boxer goes after a bloody nose. Ralston began to brood over this enemy night and day. And then one morning he found himself riding in a bus right behind his tormentor

"I sat there,' Ralston says, "looking at him with hate in my soul I hated his hat. I hated his coat. I hated the hair on the back of his neck. I hated *him*!"

When he got off the bus, Ralston was aghast at himself

"This won't do" he reflected ' I hate that man so much I could easy take a razor to him"

In a closet of the station master's office, Ralston got down on his knees and asked for help He remained there for half an hour, but he still did not know what he was going to do when he took his place in line at the Vanderbilt Avenue entrance. At once his foeman started in.

'"Look at him Done his good deed for today and so pleased with himself!"

"You are right!" cried Ralston grabbing the other's arm "I'm smug, that' what's the matter with me. I've got to get the smugness out of my soul That's why you hurt me so much—because you are telling me God's truth!,' The rest was easy.

"All I had to do after that, says Ralston, 'was to love the hate right out of that man—and out of myself!'

When your train brings you to Grand Central, perhaps Ralston Crosbie Young will carry your bags. You may be sure that, if you let him, Red Cap No. 42 will take on your burdens, too!

M.S.

GOVERNMENT SPENDING

Whenever someone in Congress tries to check Government-spending because it is adding to our staggering national debt, he is shouted down by those light-eyed lads with the statement, "The size of the debt doesn't matter, because we owe it only to ourselves.'

If that is sound economics, then here's an easy way for everybody to have that more abundant life without the hard work which so many Americans seem so anxious to shun. Let's have the Government issue $100,000 in Government bonds to every citizen Then we can *all* retire and live on the income!

WHICH SIDE?

John Barrymore, watching a tense football game, was distracted by the man next to him, who bragged, "When I was in college I helped Harvard beat Yale three times in succession."

"That so?" snapped Barrymore ' Which team were you playing on?"

LAWS

. "It is difficult to make our material condition better by the best laws, but it is easy enough to ruin it by bad laws" Theodore Roosevelt.

* * * *

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The Rationalist.

Monday 15-9-1947.

REFORMS

Though we organised the Mysore State Reforms' Conference in 1923, and the First Mysore State Congress in 1918, we have often recalled to mind the poet's couplet,

" For forms of Government let fools contend,
Whatever is best administered is best "

We have also interpreted Dr. Johnson's trenchant dictum, " Patriotism is the last refuge of a scoundrel," to mean politics, and its debasing influence on the men who pursue it.

That there is a fund of truth in the saying of the poet and the scholar is shown by the occurrences of recent weeks in this State, as in numerous other countries where politics has taken men by the throat and is urging them to insane thoughts and insane deeds. Gentleness, gentlemanliness, human and humane feelings, mutual goodwill towards other men, have all disappeared, and cunning, cowardice, illwill, abuse, cruelty, and callousness have become the characteristics of politicians

The vocal section of the State's politicians has roused the less thoughtful and more emotional section of the public, and in response to their clamour His Highness The Maharaja has announced that Responsible Government is the purpose of the Reforms now proposed by Government.

Low-minded and unprincipled men are unthankful and critical of the announcement, but they forget that the Head of the State cannot take orders or seek to carry out the wishes of every self-satisfied and conceited political puppy in the State who looks upon himself as a wiseacre.

The object of all Government is, in the words of the Roman poet Vergil, " The noblest motive is the public good " And Public good should be both the object and the test of Responsible government In the interests of the public we may offer a few thoughts about a rationalistic scheme of Responsible Government.

Responsible Government means administration by persons who carry out public wishes for the good of the public, and are liable to be removed if the public feels dissatisfied with them. As the public as a whole cannot take up the Government, they have to set up a body of representative men, with leisure, ability, and wisdom, who will decide the work of the Government and select men to carry it out.

As the adult public as a whole is concerned in the matter, it is not right to limit the vote to a few classes of persons. Therefore all adults above the age of 20 should have the right to vote.

The Representative Body should not be too big. It will become a shandy, unwieldy and incapable of coherent thinking. It should be fairly big, but fairly compact, in order to be able to discuss and decide matters of policy. For the State of Mysore a body of 3 to 4 hundred would be the proper strength. For a population of 70 lakhs, there could be one representative for each 20,000 of population That would mean an Assembly of about 350 representatives.

There is no reason or justification for having more than one Representative body with different functions. The public should

have one Representative body to cover the whole field of public Government.

In England the House of Lords is an old relic which is superfluous. It cannot check the other body from haste, or rashness, or wrong decisions. In India the existing Assemblies and Councils are redundant, and in no way protective. They are elected by the same public, they consist of similar types of persons, and they have no right to sit in judgment of each other. It is therefore simple, economical, and rational to have one Representative Body to direct the Government, and not 2 or 3 or 4 bodies with artificial distinctions

With regard to voting and candidature, since the Government concerns the whole population, those who own property as well as those who don't, it would seem right to have adult suffrage. In the past when the family was the social unit, it was right to allow the head of the family the right to vote. But for good or bad, the individual is becoming the social unit, and has to be given the vote.

It may be asked why persons under 20 should not have votes, while in a state of war young men of even 16 are called up for military service. They are called up when the crisis is very grave, and as a last resort. But from the standpoint of society adult men and women should be taken as the units. Boyhood and early youth are ages of preparation for citizenship. After moulding their mind and acquiring some experience, they "come of age", and are entitled to the rights and responsibilities of citizenship.

Therefore adult suffrage for those above 20 seems to be rational.

With regard to candidature every citizen should be free to stand for election. But in order to prevent a whole multitude from standing, a certain deposit and a minimum number of votes should be fixed.

(To be continued) *Editor.*

MAGIC WORDS

For years Joe Gonzales a short, thickset Mexican with a golden smile, mowed my lawn and kept the garden a thing of beauty Then he was lured away by a job paying almost twice as much. My pleas and letters, even my offers to meet his new wages, had no effect

In my free time, I worked desparately trying to keep the weeds down and the hedges trimmed. Finally, a neighbor, Venezuelan consul in California, noticed my losing battle and offered to write a letter in Spanish for me to Joe Gonzales—a letter that would persuade him to come back,

I was highly skeptical, but the day after I mailed the letter, Joe was again working in the garden "I glad be back," he said, bobbing his head happily. "I not know you write Spanish. Very nice.'

I could hardly wait to ask my Venezuelan friend what magic words he had used "" It was very simple," he said with a shrug "I just wrote that the trees were bowed with grief, their leaves were falling like tears. The roses were turning their faces away from the sun and losing their sweet perfume. The birds were sad and did not sing their lovely songs, for Joe was no longer here to make the garden so beautiful" The consul smiled. "I felt sure he would be *simpatico.*'

We would suggest to Government to address similar letters to our misguided and unsocial railway-men on strike. Ed

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KARMA IN "CHIKKADEVARAJA BINNAPAM"

NOTE TO REPRESENTATION NO. 1.

The five Manifestations and their objects have been so vividly explained that the subject can be easily grasped. This subject is technically and in all details treated by Sri Lokacharya in the *Isvara Prakarana* of his *Tattva Traya* There is also the lucid commentary on it by Sri Vara Yogin.

2 The word "Narayana" conveys more than one meaning. It signifies that in the matter of omniscience and all goodness the Lord has neither an equal nor a superior. He is the possessor of all the non-intelligent things in various forms and of all the formless intelligent things That is to say, all these are His modes; He possesses them as His body. He is all the things that existed, that exist, and that might come to exist. He is the superior to everything other than Himself and has as his *prakara* all the *dharmas* and *dharmies* without distinction.

3. Sriyah-*pathi*—The South Indian Alvars and Acharyas hold that *Sriyah-Pathitva* or Lakshmi-Consortship is the chief essence pointing attribute of the Lord. It is an inseparable relation Mithuna-worship is the cult. She is the ever present Mediatrix between the *chetana* and the Lord. She is the cause of all kinds of greatness of the Lord. It is the mediation of Sri that secures to the samsarin the grace of the Lord. It is for these reasons among others that this attribute is first mentioned. A detailed description of the qualities of Sri and her function as Mediatrix will be found in Note No. 3 to Gospel No. 44 of Vartha-Malai published in the Mysore Weekly Rationalist of the 1st, 8th, 12th, 28nd, and 29th April 46 and 6th May 1646.

4. "*Akhila-heya pratyanika*"—Like *tejas* to darkness, Garuda to serpent, the Lord is the entire opposite of every kind of evil Thus this attribute signifies that the Lord destroys all the sins of His devotees.

6. As regards the attributes of the Lord reference is invited to the note to Representation No. 7.

6. The Holy Consorts of the Lord are Lakshmi Bhumi and Neela.

7. Reference is invited to the chit Prakarana of Tattva-Traya in the matter of the classification of finite souls and to the Achit Prakarana of the same treatise as regards *prakriti* and its sub-divisions.

8. The Visistadvaita Philosophy points as the three ultimate realities, *chit* (sentients), *achit* (non-sentients), and Isvara (the Lord).

REPRESENTATION NO. 2.

[In this Representation it is established that Sriman Narayana alone is the cause of the universe.]

This Ruler of men submitted to the Lord of Yadugiri thus:—"O the Lord of Sri! You alone in a certain order evolve, preserve and dissolve the universe; hence you alone are the Para-Brahman (the Supreme Brahman).

O of the Form of Para-Brahman! That thing is Para-Brahman from which this universe is born, by which it exists and in which it merges. Thus identifying You alone as the cause of the universe, the Vedantas praise you alone in several ways by means of general and special words. You of such celebrity create the great five elements in the Tattva order of *mahat* and so on; therefore is created Brahmanda; therein is created the gods such as Brahma and so on You vest these with certain authorities and prescribe their jurisdiction, They in an insignificant post of the universe engage themselves in obedience to your orders in the acts of creating, protecting and destroying. In eulogising them for thus functioning, it is praised that Brahma is the cause of the universe, Rudra is the cause of the universe, and so on. Those who are ignorant of this aspect, are illusioned. In investigating the context where the evolution of the universe is described without any mention of praise of any one, it is found that it is declared that in the beginning there existed Narayana alone, that Brahma jutted out of His navel-lotus, and that Rudra was born from the sweat of the brow of Brahma. You alone are therefore the cause of the universe and the Para-Brahman. This I learnt from the saintly men of wisdom. For releasing me from the three-fold pains of sensual existence, I have taken refuge in the shadow of your holy feet. Appease me. Appease me. O Lord of easy accessibility to those who are exclusively devoted to you, and of the Mount Sri Yadusaila!

(To be continued)

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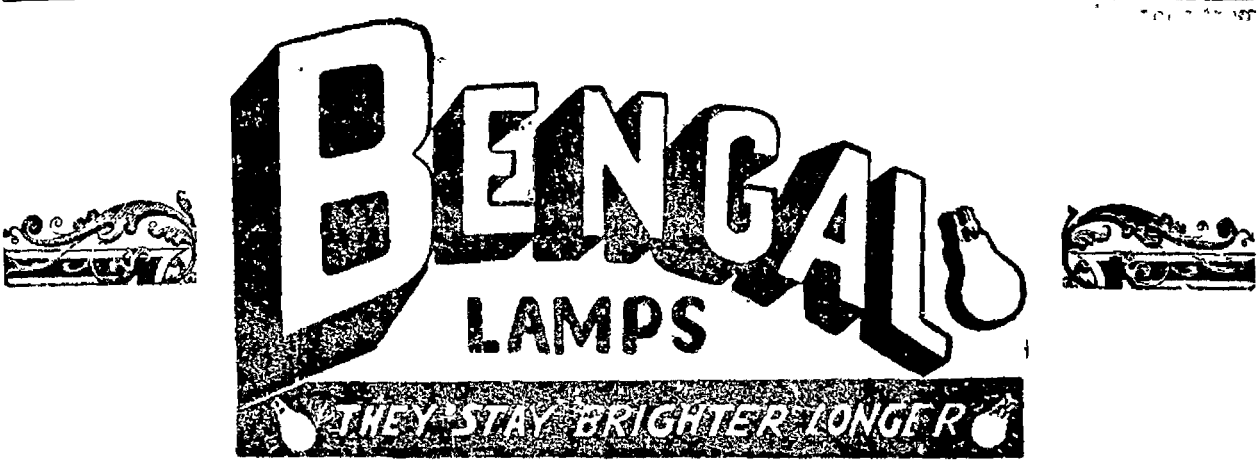

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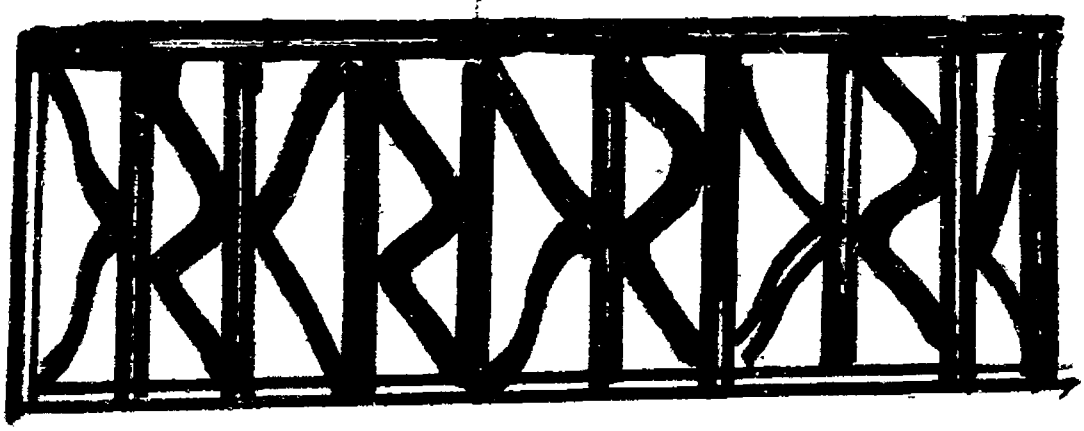

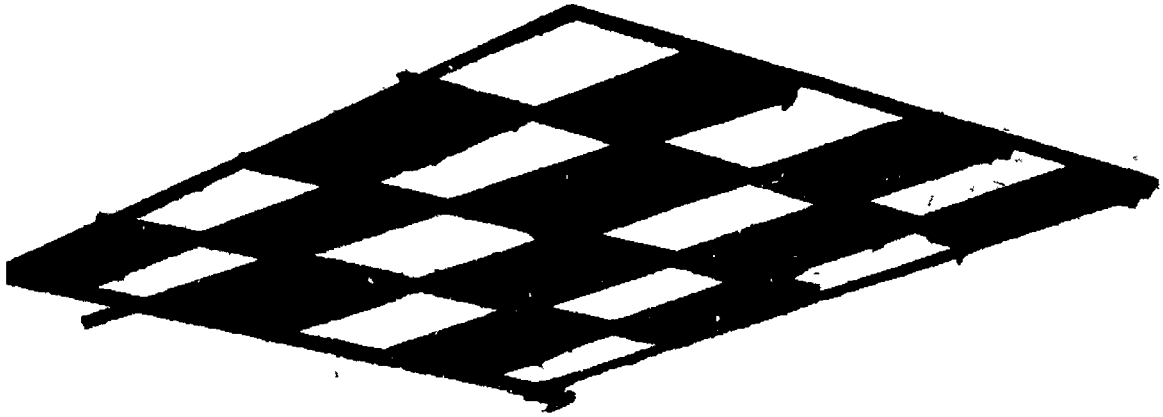

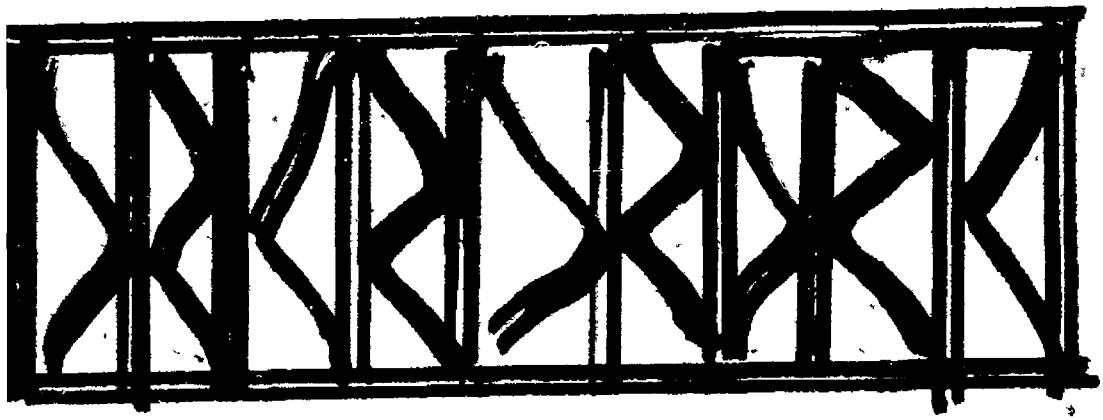

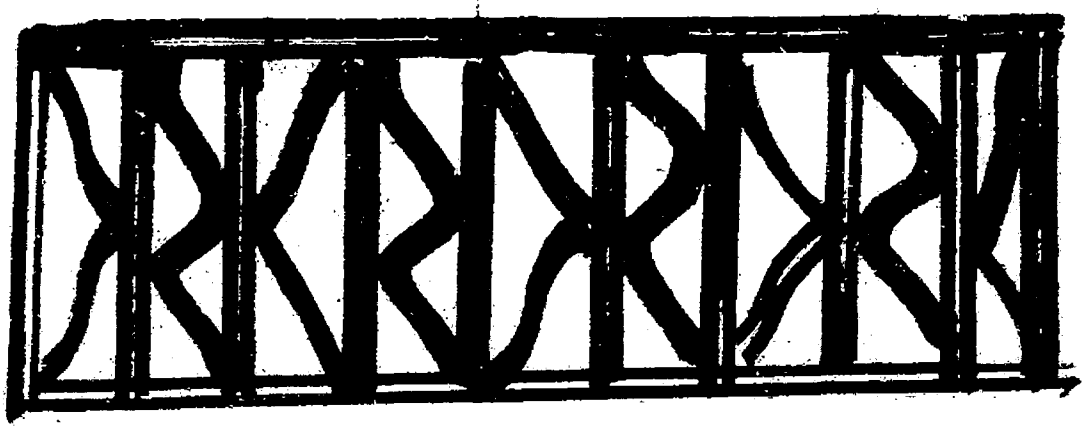

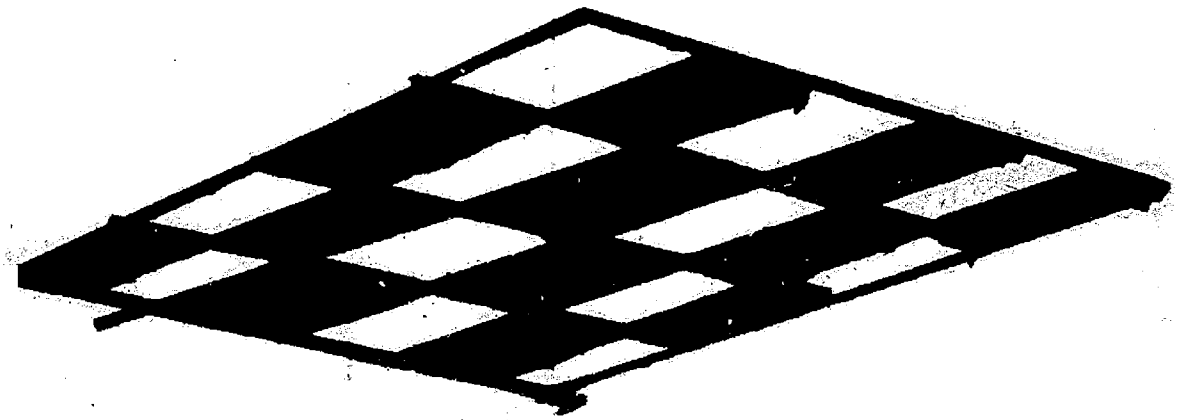

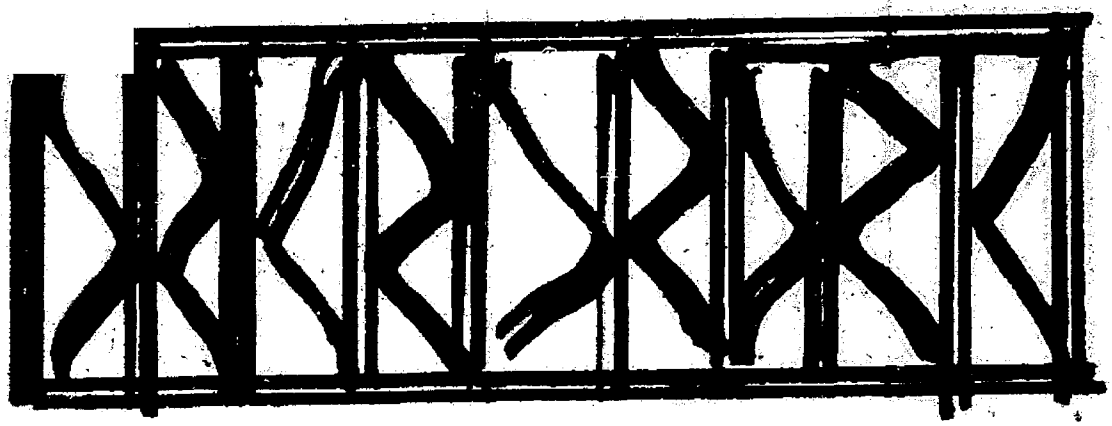

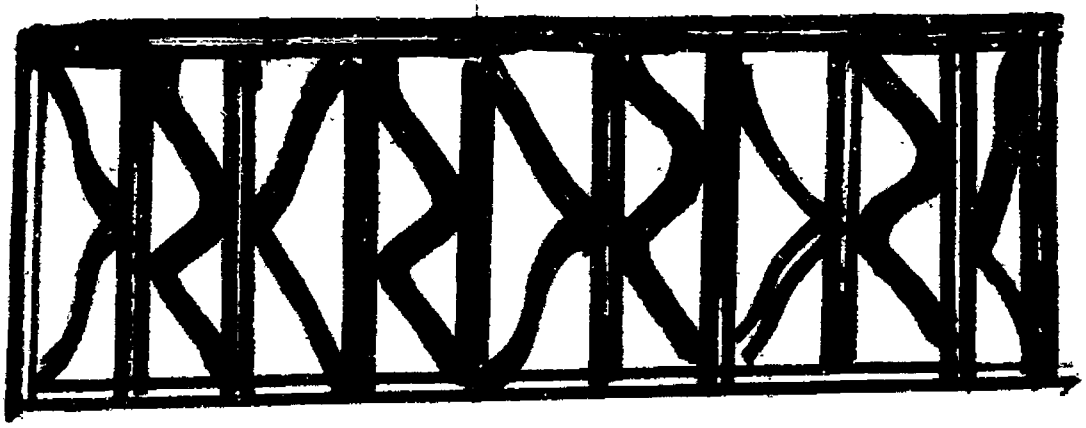

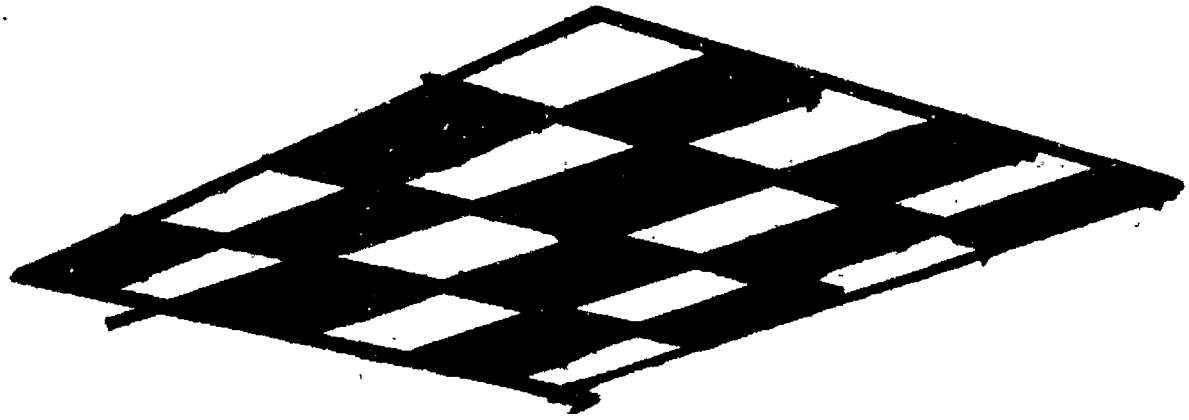

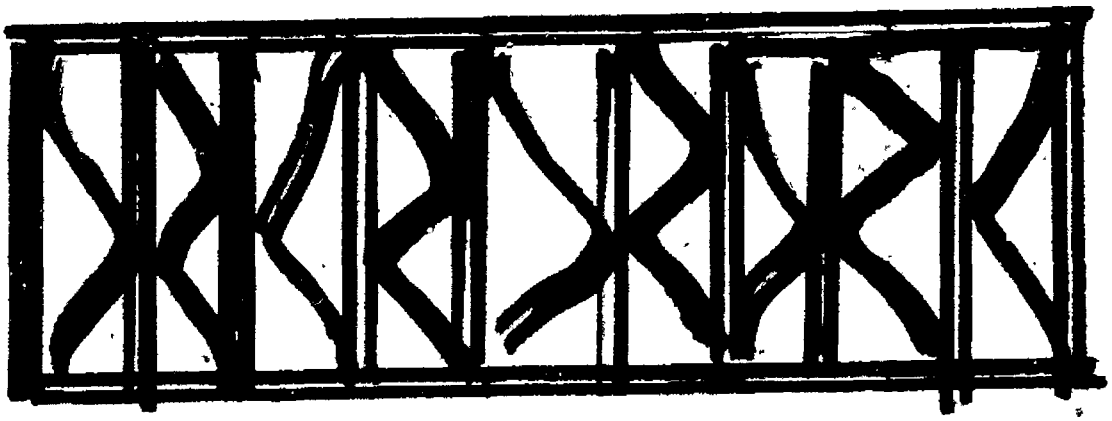

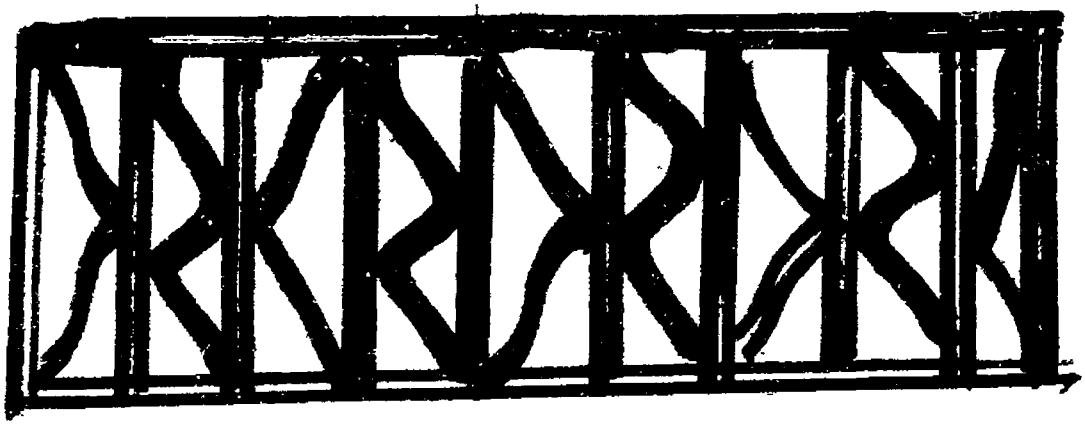

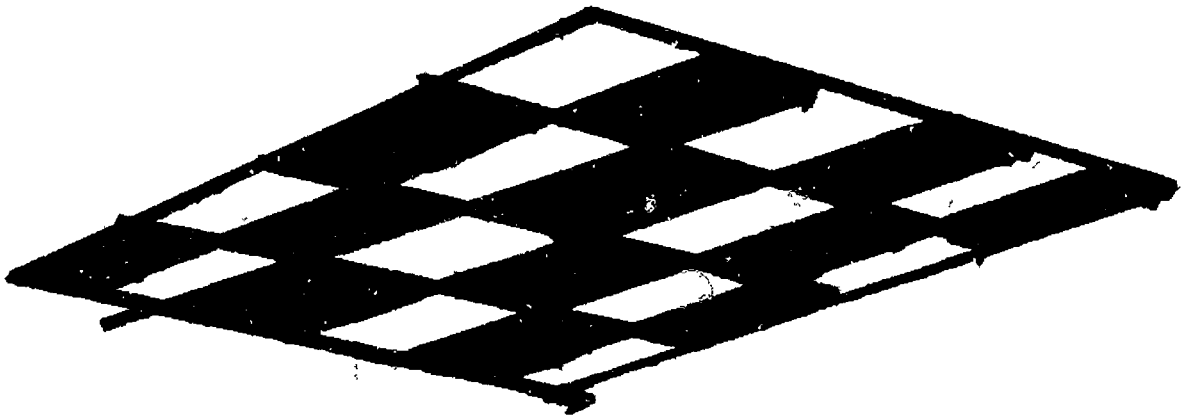

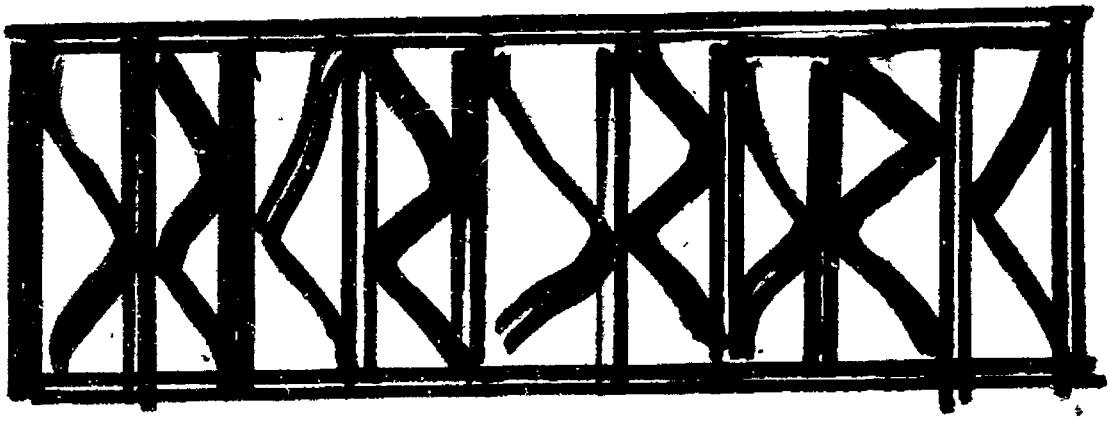

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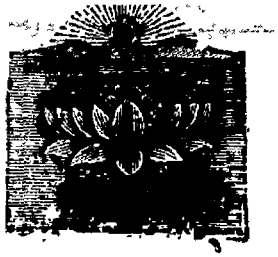

THE RATIONALIST

A weekly
for the intelligent man, devoted to a rationalistic survey of all matters of Public interest.
Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

VOL. VIII No. 1] MONDAY 22—9—1947 [PRICE 0—1—6

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"The Rationalist"

Says an intellectual reader :

"It was with diffidence that I read the first instalment of your leader, "Mahatma Gandhi's walk out" in the issue of April 14th, but on going through the second and final instalments in the two subsequent issues, my doubts were dispelled, and I found the Editorial admirable. Until some months past I used, as you know, to contribute of and on my views on diverse matters including the Hindu-Muslim question, but I have done so in my own way. Your mode of writing is admirable, inimitable. We are reading every day the product of many able and dignified personalities. To be competent to write as you do is a rare gift,—gift it is.—No amount of training can create in one the insight and the aptitude, (which a reader feels while he intelligently reads what you write), which you are endowed with. The selection of points for particular stages of narration and of fitting words and expressions, show you out as the only author of your style. So among so many writers you are admirably unique.—You have that rare gift. Our modest State should surely be proud of having such a penman as you."

Says a distinguished Lawyer :

"You are doing wonderfully well, and your Editorials impress one with your detached and absolutely independent outlook, clear understanding of the problems, and breadth of vision. You may be a pungent critic, but the criticism is ringing with truth and sincerity. I wish a long and useful career for your Journal."

Says a talented Businessman :

"It is simply a human arithmetic. To peep into the past, to visualise what is in store for the future, and to apply the past and future events for finding out accurately what will be good for the present requires a fertile imagination.

"People like you who are gifted with high intellect and who are loved by the common man-in-the-street for their fearlessness and frankness in the treatment of public affairs, must undertake the task of publishing such booklets voluntarly giving your opinion as to which is good for the common man. These booklets will be read by the public and this enables them to think for themselves what is good for them in the light of your opinion. This is the highest service that one can render to his fellow-men, and you can do this better than many.

Says a kindly Subscriber :

"I am as a rule every Tuesday eagerly expecting the *Rationalist* and reading your leader with great interest and admiration. We have seen a kind of fireworks shot high up the sky which trails an ordinary fire line, and suddenly bursts with a din and pours a shower of stars of all the colours of a rainbow attracting all admiring eyes. Shall I say that your leaders are similar in their movement and effect on any topic of interest? That would not cover the whole ground. What writer shall not envy you your gifted powers of what to say and how to say it, and that in small compass! Every word and phrase in what you say has that atmosphere in it which compels our peace by unconditional surrender! What an atom force is stored in your literary head!"

REFORMS

II

Allowing one member for 20,000 adults, the question arises whether the electorate should be geographical, or communal. The seats in the Assembly should be reserved on the communal basis according to strength of numbers. That being so, if the electoral divisions are made geographical or general, the specific number of seats reserved for each community would not be duly filled up. Therefore the candidates should belong to the same community and be voted for by the community. Even today in the so called General constituencies votes are captured on the basis of communities. And on the other hand the Depressed Classes, which form a good slice of the population, do not have the number of members they have a right for. Therefore each community in the State numbering 20,000 and more shou'd elect members in that proportion. Smaller communities should be formed into joint electorates.

With regard to the mode of election, the system of simple majority would enable 51 per cent to capture all the seats, and deny representation to the 49 per cent. The method of Single Transferable vote on the other hand gives representation to all possible sections of the electorate, and at the same time enables different varieties of candidates to get in.

Having given the vote to every section of the public, and allowed candidature to every citizen as such, there is no need to have representatives from special Constituencies such as Merchants' Associations, Labour Bodies and Mining Interests. The members of these bodies are the public themselves who have already exercised a vote, and since many of the members elected already belong to one or another of these bodies, they cannot be said to require further representation.

In an Assembly so formed the members can align themselves into communal blocks, or divide themselves into parties with specific aims.

Then the question arises how the Government is to be formed. The practice of entrusting it to the majority party only, and leaving the rest of the Assembly to howl in the wilderness, as in England and U.S.A, is now out of date. Even in England in grave times such as during last war and previously, Coaliton Ministries including all the parties have been formed. The majority party has no right to monopolise the Government. The Assembly as a whole must control the Government and contribute to its formation. Otherwise the minority parties would be as good as dead, like the present Conservative Party in the English Parliament, and the minorities in the Indian Constituent Assembly. It tends to make the Government light-headed and arrogant.

Therefore in a true democracy the Assembly should decide the number of Ministers and elect them by the method of Single Transferable vote. The Assembly should elect the Leader also, in order to prevent bickerings regarding that within the Cabinet. The names would of course be submitted to His Highness for approval.

Though the Ministers be elected individually the responsibility for functioning should be joint. When a question of confidence arises the Assembly could judge the Cabinet as a whole or a Minister individually.

As is seen in Europe and Central America to-day, a Government just politically set up, with no spiritual sanction behind it, cannot command that respect which the public should give to Government if there is to be peace,

(Continued on page 5)

The Rationalist.

Monday 22-9-1947.

EIGHTH YEAR

With this issue the "Rationalist" commences the Eighth Year of its existence. There could not have been seven worse years for a Journal than those through which it has passed. And the Eighth Year does not seem to betoken any lifting of the clouds. Paper Control, Railway Strike, Political Satyagraha, Press Satyagraha, Students' Satyagraha, and wave upon wave of Curfew orders, all combined offer a grim trial to a Journal's stamina, and make editorial work akin to tight-rope walking.

In recent months many things have happened which have made Journals jump with joy or shout with frenzy, but through it all the "Rationalist" has maintained a mental equilibrium,—like Gulliver in Brobdignag, and Gulliver in Laputa—which has enabled it to view things with tempered joy or moderated sorrow.

The Scottish poet Burns writes—

"Some rhyme a neebor's name to lash ;
Some rhyme, (vain thought), for needful cash . . .
I rhyme for fun"

The "Rationalist" seeks to lash nobody's name. Its object is not to get needful cash either. Unlike Burns we do not aim at mere fun either. We believe that in these troublous times, dispassion, clarity of thought and some vision should form the chief traits of an Editor, and make him a caution to public leaders and administrators, and a guide to the public at large. It does not matter whether his words reach 10 millions or 10. One on the side of God is better than all on the side of the devil. The Editor is not God, but he should be on the side of God, and present God's ways to men. Nobody can help them if they *will* not see, and *will* not listen. Even God will not prevent those who insist on riding to their downfall. Each one of us can only light a small lamp in this world, light but a few of our fellowmen, and light them but a little way. We cannot light a Sun to illumine the whole world. Socrates didn't, Edison didn't, Napoleon didn't, Hitler didn't, Gandhi doesn't, Nehru doesn't

The power station captures a little power from the water-fall, and seeks to convert it into light for the use of those who get connection and switch it on. Like that "The Rationalist" seeks a little light from God, and tries to reflect it for the use of those who might care to receive it.

"Some years ago I conceived what was to me the audacious ambition to control my own weekly newspaper. I had been inactive for quite a while, and my capital was fast beginning to diminish. The friends in whom I confided were anything but encouraging, but I was not to be dissuaded. Having discovered a suitable district and enlisted the co-operation of an equally-ambitious printer, I got to work. During the feverish weeks that followed I worked harder than I had ever done before, meeting disappointment and discouragement on every hand. But finally dawned our first press day. Late that night, after a series of mishaps which threatened at the eleventh hour to delay publication, the actual printing began. Shall I ever

forget the moment when the first copy of the newspaper—still wet from the machine—was thrust into my hands? Or the additional thrill I secured next morning when I came across a man reading the paper in the street!" says an English Journalist.

We wonder what thrill he felt on the commencement of his eighth year. We however feel no thrill, but view it with equanimity. Despite difficulties, despite our own occasional desire to stop it and take rest, the paper has lived on. We take it as God's pleasure, and shall continue to render such small service as may be possible to our readers.

Editor.

(*Continued from page 3*)

nent peace. Mere patriotism, ability, and public sympathy will not keep an administrator strictly in the path of virtue or induce the public to obey him implicitly. Some spiritual back-ground, representing God's authority on earth, is required to sublimate Government. That is why kings and Maharajas are anointed and enthroned.

So, in the State, H. H. The Maharaja's spiritual semblance should be associated with the Government, with the power of approving the wise and good acts of the Cabinet, and vetoing what may be unwise or bad, of course on due representation from the public. There must be identity of interests between the Maharaja and the Government.

If the Goverment is popular and seeks to continue popular, and if its actions are guided by the unfettered votes of the Assembly, the public will have the necessary freedoms of speech, movement, education and profession. The mere fact of incorporating them as fundamental rights, does not ensure their being observed in practice. If the Ministers are not over ambitious and wish to carry on normally, these rights will be observed. Otherwise they won't.

We would, in conclusion, caution the public from assuming that Responsible Government is the crown of things. It is only the means. The end is good Government. God alone can ensure that. Hitler and Mussolini were popular leaders. They turned out Dictators. Stalin and Chiang-kai-shek, are popular heads. But they are autocrats.

"Do you know," asks Balzac, the Frenchman, that there are no more than 50 or 60 dangerous heads at one time in a nation, and in those 50 or 60 the intellect is on a level with their ambition? The whole art of Government consists in finding out those heads, so that you may buy them or cut them off."

And Oscar Wilde, the Englishman, remarks, "Democracy means simply the bludgeoning of the people by the people, for the people."

The bludgeoning has begun in the Central Government already, the State's public ought to see that democracy will not become an autocracy at the very start, and find safeguards in order to put off the evil day as long as possible.

Editor.

A CORRECTION

In our last issue in the sentence, "Though we organised the Mysore State Reforms' Conference in 1928, and the First Mysore State Congress in 1948," the latter date should read "1928." The printer's devil is confusing, but not funny; as the following from the American Press; "Mr. and Mrs.—announce the betrayal of thier daughter."—"At this point the gallery deserted Mrs.—to watch Miss—whose shorts were dropping on the green with amazing regularity." "Wanted by Ball Memorial Hospital: Janitor, duties include moping."

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KARMA IN "CHIKKADEVARAJA BINNAPAM"

(*Continued*)

1. The Lord's Evolution, Preservation and dissolution are described in detail in the *Isvara Prakarana* of *Tattva-Traya*. Evolution by Isvara consists in the modification of achit and in granting the chetanas bodies and organs and causing the manifestation of knowledge. Preservation consists in entering into all things created and abiding therein immanent and affording them all kinds of protection in the manner of a tank full of water for the crops under it. Dissolution consists in depriving the chetanas of their organs which more and more associate with sensual objects, just as a father keeps in fetters a disobedient and vagabond son.

2. The three-fold pains of sensual existence are known as those brought on (a) by one's own temperament (*adhyatmica*), (b) by one's fellow-creatures (*adhi-bhoutika*), and by the Celestial Powers presiding over heat, rain, etc., (*adhi-Daivika*).

Representation No. 3.

[In this Representation the objection that the thing which is the cause of the universe cannot be known, is demolished.]

"What if your benign and auspicious attributes which are innumerable, are almost impossible to be measured? You will enter into my heart." So submitted with devotional love and faith the Ruler to *Jagadisvara*.

"Aprameya! In this world *prameya* is the object of correct knowledge, that is, the object cognised by *pramana* or the means or instrument of right cognition. The *pramanas* for the correct knowledge of the things are of three kinds, namely, *prathyaksha* (direct perception) *anumana* (inference) and *sabda* (trust-worthy words). Of these *prathyaksha* is the knowledge born by the relation obtained between the senses and the objects. This is of six kinds. If the eyes are opened and a certain thing is seen, the knowledge that is born, namely, that it is black or that it is white, and so on, is called direct perception by the organ of seeing; On hearing, the knowledge that springs up that this is this kind of sound, that this is this kind of word, that this is this kind of letter, and so on, is called direct perception of the organ of hearing. The knowledge that arises by tasting with the tongue, namely, that it is sour, that it is sweet, that is saltish, and so on, is called direct perception by the organ of tasting. By smelling a thing with nose the knowledge that comes, namely, that it is fragrant, that it is bad smelling and so on, is called direct perception by the organ of smelling. When the skin is contacted the knowledge that is born, namely, that it is hot, that it is cold, and so on, is called direct perception by the organ of feeling or touch. While reflecting in the mind, the knowledge that arises, namely, now it is pleasant, now it is distressing, and so on, is called direct perception by the organ of thoughts or mind. In this manner direct perception is of six kinds. *Anumana* (inference) is invariable con-commitance by the method of agreement and the method of difference. Shortly it may be said to be conception. An observation in the kitchen brings us the knowledge that fire and smoke coexsist and we come to the conclusion that there is no smoke where there is no fire. Subsequently we observe smoke on the hill and come to the conclusion that there is fire. It is through inference that we obtain this knowledge. *Sabda Pramana* is the expressing of a thing in its true and real state. It is also of two kinds, namely, *Loukika* and *Vaidika*. Loukika is what in the world a trustworthy friend communicates. Vaidika is the fourteen sciences of Veda and Others. From these three *Pramanas* of *Prathyaksha*, *anumana* and *sabda*, it is only an iota that is known of your natural essence, your All-transecndent form, your auspicious attributes, and your Sovereign Power (or manifestations). As these are not capable of being measured, you are celebrated as Aprameya. Notwithstanding this aspect you must be pleased to manifest your attribute of easily reachability by your devotees and take your abode in the inner-most part of my heart. Abide in me O Lord of easy accessibility to those who are exclusively devoted to you, and of the Mount Sri Yadusaila!

(*To be continued.*)

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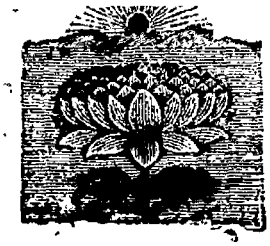

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BOYS AND GIRLS

"Boys and girls can work miracles under their own power They may need help in shaping their first plans—but, after that, you'd better watch out or you'll get run over!"

This is the credo of Principal James Chrietzberg, whose Holtville High School is one of the busiest places in Alabama. Holtville High hums with student-run enterprises which do almost anything for the local farmer from slaughtering his meat to giving his wife a shampoo and finger wave. Introducing up to-date agricultural methods, redecorating homes, improving habits of health and providing a variety of recreation, these boys and girls have breathed a new spirit of initiative into the whole community. At same time they are learning to be responsible citizens and not forgetting to pile up scholastic credits.

Six years ago, Holtville, a scant hundred houses strung along the pike 25 miles north of Montgomery, offered little inspiration to ambitious youth. Its unpainted frame houses were spotted with black where weather-beaten boards had rotted. Dirt yards were dusty in summer and muddy in winter. The inevitable Chic Sale retreat leaned in the corner of the barn lot In their eroded fields farmers raised little but weevil-infested cotton, scrawny chickens and razor-backed hogs. Their wives perspired over hot wood-stoves and suppers too often were the same old corn pone, fat back and hominy grits. Nearby communities, from which buses brought 300 odd students each morning to Holtville High, presented the same sorry sight.

One spring morning in 1938 six Holtville students brought their worries to strong jawed, soft-spoken Principal Chrietzberg. "Ten years from now," asked one boy, "are we going to be sharecroppers winding up the year with nothing to show for our work?" A girl said, "I'd like to go places besides the woodpile and the well" They wanted to know why Elmore County couldn't be a better, more up-to date place to live in,

Chrietzberg understood for he had been a local farm boy himself. With rare insight, he avoided giving the youngsters any specific advice; instead he spoke feelingly about what could be accomplished through individual resourcefulness. The students left with a conviction that it was up to them to decide exactly what would improve their lot—then go for it.

A few mornings later Chrietzberg arranged for the school's vocational agriculture expert, J R. Formby, to discuss in assembly the 25 to 50 per cent spoilage of meat slaughtered each year by local farmers Money was lost, Formby said, and families failed to get fresh meat so essential in a winter diet. Then he casually mentioned a new means to preserve meat—frozen-food lockers.

Five minutes after assembly, a group of boys went to Chrietzberg. "Why can't we slaughter hogs here—have our own refrigerating plant and food lockers right on the campas?" they asked eagerly

"Do any of you know how to butcher?"

"We'd like to learn. Mr. Formby will teach us."

"It would mean a lot of work," Chrietzberg objected.

"If you'll get the money, we'll do the work!"

This was what Chrietzberg wanted to hear. He persuaded farmers, members of a night class, to underwrite a loan. Then he obtained from the Farm Security Administration $18 500, to be repaid in five years at three percent interest. In two weeks the boys were breaking ground for the new slaughterhouse.

Engineer Harry Deering came from Auburn College to help install the refrigeration plant. Under Formby, student butchers were soon salting down hams, shoulders and sides, making sausage and rendering lard One boy, Kenneth Jones, set a county record for portioning a beef. For $1 a month the students rented to farmers lockers kept at six degrees below zero, where they stored meats, poultry, vegetables and fruits. In 1944 alone the students took in $3880, and by that time the FSA loan had been paid off!

Nor forgetting his girls, Chrietzberg invited Mrs. Margaret Holt to tell how school canneries which she had visited in Georgia benefited rural communities. She concluded: "Proper canning can increase a farm family's income by $300 a year."

Again Chrietzberg was waited upon by a committee. The girls wanted to start a cannery. In return for another pledge of hard work, Chrietzberg arranged to borrow equipment from an idle state-owned cannery at Tuskegee, 60 miles away.

The girls published a canner's cookbook, urged women to bring in freshly picked vegetables. "Two hours from garden to can" was the slogan. The only charge was the cost of the containers and a three-cent canning fee. In one year the home-economics class lined the kitchen shelves of 125 housewives with 8000 cans of corn okra, tomatoes, peaches, plums and pears!

At still another meeting, the county agent convinced agriculture students that the few scraggly chickens in local farmers' back-yards were supplying only half the number of eggs needed for the proper nourishment of their families.

The class attacked the problem forthwith by starting a hatchery. Ordering a plentiful supply of New Hampshire Reds they resold them to farmers with an agreement that the school hatchery would buy eggs from these special flocks at 16 cents a dozen above the market price. In 1944 the students hatched and sold 80,000 chicks, clearing $2295·56!

The pattern once set, fresh projects came so fast that it was difficult to find enough trained people to direct them. Sometimes the students went ahead on their own. Young plumbers harnessed seven springs, built an 18,000-gallon reservoir and piped water to the school. They helped homeowners install pumps, bringing running water and modern bathrooms to scores of houses. School electricians, largely self-trained, wired many local homes, as well as the Church of Christ at Lightwood. They also set up a complete system of theatrical floodlights for the school stage. Sophomores with a flair for decoration brightened up the dull interiors of Holtville homes by painting furniture, rebottoming chairs and ingeniously transforming discarded feed sacks into tufted bedspreads.

Student dietitians add d salads to their family's meals and substituted whole grain breads for the inevitable corn pone. Last year Frances Gibbon won a state-wide contest for planning and preparing in her own home the most nutritious meals served in any Alabama family.

When Holtville High students began to revitalize the county, farm machinery was a critical need. The Government had asked for an increased supply of valuable peanut oils, but no one could afford $650 for a peanut picker. With profits from the hatchery, the school bought a picker, and rented it out. Nearly every farmer then planted from 4 to 20 acres of peanuts—and made a profit of $70 an acre.

With money from the peanut picker, the boys bought other machines. They operated a mowing machine, cutting oats for $2 an acre; and a power press, baling hay for $1 a ton. Many farmers after storing all the hay needed for winter feed, sold over $300 worth. Soon Holtville's farmers were plowing their land with student-manned tractors, threshing and binding their wheat with a student-run combine, and grinding their feed in a student-operated grist mill.

(To be continued.)

AN APPEAL

Mr. L. S. Raju, M A (Hons) B.L Advocate and President, Civil Liberties Union, Bangalore, writes:

'Though Bangalore is comparatively quiet and free from any major troubles reports from other parts of the State especially in Tumkur and Chitaldroog Districts show that the situation is intensifying. It is also a pity that in some places there should have been violence indulged in by both sides. I appeal to the people to remain calm in spite of grave provocation. I think Govt. ought to appoint an impartial and independent committee to go into the alleged Police excesses. The Police also will do well to remember that a great deal of restraint, humanity and tact have to be displayed by them in dealing with the subjects of His Highness the Maharajah. I know that in Basvangudi, the presence of the Magistrate Mr. N. Lakshmana Rao son of Mr. N Madhava Rao, Ex Dewan and his tactful handling averted what might have been a grue-some situation. I do not know why the entreaties of responsible persons of all classes inside and outside the State for a conciliatory and Statesmanlike attitude on the part of the Govt. have fallen in flat ears. There should have been a forthwith release of the Congress-leaders and an amicable understanding come to. I find that Mr. S. Nijalingappa, 'the third Dictator' has appointed no substitute and thrown the responsibility on the people. It behoves the people to be very careful and remain strictly non-violent.

The situation in Mysore which is described as a battle front is disconcerting and has resulted in consequences which the Congress never thought

(Continued on page 6)

The Rationalist.

Monday 29-9-1947.

HORROR

"A refugee train carrying non-Muslim evacuees was twice attacked at Saranpur and Harbunspure, en route to Amritsar. Nearly 1500 persons were reported killed in the dastardly attack, and 150 girls were abducted from the train. A gang of 200 Muslims including some Pakistan troops, attacked a village in Amritsar district."

This is not the figment of the imagination of a reckless journalist, but a communique issued by the East Punjab Government!

We do not think that Mr. Gandhi is deaf in one ear, and therefore has not heard this piece of blood-curdling news.

Some people as they get old lose their hearing. Some lose their eye-sight. Some get shaky in their heads or hands. But Mr. Gandhi, we think, has had weakening of the mind, rather than any physical disability. So he and his satellite leaders of the nation must have heard the news How it has affected them we do not know. But every normal Indian who has heard it has been benumbed and dazed with horror, and is amazed that the Pakistan Government should permit such fiendish brutality, and that the Indian Government could permit such an abominable outrage.

Mr. Gandhi being a man full of years and honours, death has no sting for him. Perhaps, fed as it is on goat's milk, his blood does not get warmed at the sight of, or news of, 1500 innocent human beings being cut to pieces like pigs in a slaughter house.

Mr Gandhi and his favourites have obtained independence. But his independence has brought to thousands upon thousands unexpected death from butchery.

A little thought might make him wonder whether these myriad deaths were not caused by the political incompetence of himself and his proteges They were eager to grab power. They had not the foresight to safeguard the myriads from being cut off in the prime of their lives, before they had tasted one thousandth of the happiness in life that he and his friends have enjoyed.

We have so far heard him say nothing about the butchery in West Punjab. He is content to educate the Hindus about the futility of retaliation. It may seem very sound according to his lights, but unless it is practised equally by both sides, or unless the men who run the two Governments show some guts and simultaneously check these massacres on both sides, he need not think that he is doing any good to the country. If he feels it his duty to prevent Hindus and Sikhs from retaliation for atrocities in Naokhali or West Punjab, we consider it equally his duty to secure the safety of the millions in Pakistan whom he has left in the lurch. To be inert about that, and preach tolerance only to the wronged side, does not make him a great man, but a queer man, whose advice is suicidal in the short run as well as the long run.

He says innocently, "One must never seek to impose one's views on others," after im-

posing his views on 300 million people for nearly 3 decades!

Mr. Gandhi is the potential head of a big Government. Referring to a newspap r's suggestion about evacuation, he denounces, "He wondered if such a newspaper should exist in free India. Was liberty of the Press to amount to license to poison the public mind?" Mr. Gandhi, the exponent of the *Gaeta*, should know better than us that poison is of many kinds, that defeatism is also a poison.

We know that Mr. Gandhi does not brook criticism either of himself or of the Government composed of his nominees. But we cannot but tell him that his present solution falls far short of a cure. He must stop the carnage in West Punjab if he can. If not he must leave things to God and retire.

The big men in Government have also to be reminded that it does not bespeak sovereignty to allow tens of thousands of their subjects to be robbed of their all and bounded out, and thousands to be butchered by the subjects of another Government. Holding spectacular but ephemeral Conferences is not sovereignty. To allow such hellish happenings before one's own eyes, and make pompous and blatant speeches before the U.N.O. about certain civic rights in South Africa is not sovereignty either. We do not wish to go further because Mr. Gandhi has already pointed out what kind of liberty of the Press we shall have in his free India.

Editor.

PERSPECTIVE

As punishment for being naughty in school, 11-years-old Dick was ordered to remain after school and write a 500-word theme. In a short time, he submitted the following;

"Perspective—When you stand and look down the railroad tracks, the tracts get smaller and smaller, and smaller and smaller (and so on to complete the necessary 500 words)."

HOUSE OF COMMONS MAN

"So Oswald Plimpton went to Westminister where he became as a "good House of Commons man". That is to say, he did everything his Party expected him to do and nothing it didn't expect him to do. He voted for every Bill which was in the interests of his class and creed, and voted against any measure which looked likely to infringe in the slightest degree the privileges of that same class and creed. He was a fairly good attendant at the House, and when not asleep could be observed, full of food and liquor, sitting supinely on his rump, staring glassily into the middle distance. Europe might be convulsed, Empires rock, Dictators arise—and he could still be seen giving his life-like impersonation of a British legislator. He never achieved fame; he was never mentioned in the newspapers; he was never caricatured; in fact, it was only with the greatest difficulty that he was remembered at all; but he went on year after year, looking more and more like a rangy race-horse that couldn't make up its mind in what event it had been entered."

EDUCATED FOOLS

Driving through the country in California last year, I was brought up short by the sight of a herd of cattle with the word Cow painted in large white letters on both sides of each animal. A farmer was standing nearby and I asked what it was all about, says a writer.

"Them city slickers come up here every season deer-hunting and can't tell a deer from a cow," he snorted. "They've shot several in this neighborhood Go to school till they're 20, too. Must be a lot of educated fools down there in San Francisco!"

TOO FUNNY FOR WORDS

Dorothy Fields, composer of many popular song hits, has always been a smart gal. In the sixth grade she was asked to write an essay on "The Funniest Thing I Ever Saw." She was finished in a minute flat, and the teacher asked to see her paper. Dorothy had written; "The funniest thing I ever saw was too funny for words!"

SPEECH OF THE WEEK

Britain's Minister of State, Mr. Hector McNeil, last of the ' Big Four" to address the United Nations General Assembly, made clear to-day that Britain disagreed with Soviet pronouncements on almost every point, says a repart

He called for "fullest consideration" to be given to the United States' proposals for an interim committee on peace and security—denounced by Soviet Deputy Foreign Minister Vyshinsky as tending to usurp the functions of the Security Council.

He rejected Soviet proposals for control of atomic energy, asserting that they did not offer the required security.

He upbraided M Vyshinsky for criticising the U S in bringing the Korean question to the Assembly and at the same time supporting Egypt s complaint against Britain in the Security Council

He described as ' obvious nonsense" Soviet charges of war-mongering said he was ' alarmed" by Russia's conception of absolute sovereignty, and accused her representatives of inventing a "slow veto" by a policy of non co operation in U. N. Committees

' We believe there is real need for extending the U N machinery for crystallising world opinion", Mr McNiel said

But we must all admit that there must be no question of contravening the provisions of the Charter or depriving any organ of the U.N of its proper functions, '

Mr. McNeil also replied to the Egyptain delegate, Hassan Pasha s speech on Saturday, when Mr. McNeil said He complained that British troops had been stationed in Egypt for 65 years without the consent of the Egyptain people and Government I am sure the Assembly would want me to say that at any rate from 1914 to 1918 British troops were not unwelcome when they held the Fascist Drive at El Alamein and they were most popular when the pursued back the same forces from El Alamein and [illegible] in fire and blood !

' It ill becomes any representative of Nokrashy Pasha to parade his ingratitude when I recall how Nokrashy welcomed the 1936 Treaty and its ratification

MARSHALL PLAN FOR AID TO EUROPE

Referring to M Vyshinsky s attack on the Marshall Aid Plan for Europe, the British Minister said: "No one dragooned, bludgeoned, forced, or politically discriminated against these 16 nations who assembled at Paris. Their Governments of their own free will accepted the invitation."

After Mr McNeil had received applause for his tribute to the U. N atomic policy as "one of the most remarkable offers recorded in the history of disarmament proposals", he looked straight at M. Vyshinsky and, departing from his text, made this challenge:

"If I am to be disputed, let M. Vyshinsky come again to this rostrum to tell us of some Soviet monopoly in armaments which the Soviet Government are anxious to place under international ownership and control."

He deplored statements by Americans that Russia was preparing for war. "But the reply" he admonished Mr. Vyshinsky, ' is not to imprison and individual or to suppress American or British newspapers. The reply is to open the doors of Russia so that other nations can see what is going on"

He said Mr. Vyshinsky's 'picture of poor, little, undefended, terrorized Soviet Russia, trembling at threats from Athens and Ankara" was ludicrous

Mr McNeil directly replied to Mr. Vyshinsky's comparison of Mr. Churchill to Hitler saying: ' The Assembly perhaps will permit me to remind them that Mr. Churchill walked about the London streets unperturbed by the bombs hurled down by German planes which for all we know were being serviced at the time by Russian oil!"

(*Continued from page 3.*)

or intended. The word Satyagraha is apparently not happy. I should have called it "Palace Pilgrimage' by a selected few responsible leaders for seeking an interview with His Highness the Maharaja and placing before him the people's request for an immediate change in the system of administration. I do not think anybody in Mysore, to whatever class or creed he may belong has the remotest intention or desire of doing anything calculated to offend the person of His Highness or the Throne. It is therefore pardoxical to me to see that in Mysore authorities should be thinking of protecting His Highness or the Palace precincts. The entire population of Mysore will with one voice and unflinching devotion protect His Highness' person and Throne.

The situation therefore calls for an immediate cessation of the present line of action and there be no attempt at by-passing the Congress or the popular leaders. Will the Govt. who are alive to the situations rise to the occasion and do the needful forthwith?"

KARMA IN "CHIKKADEVARAJA INNAPAM"

(Continued)

NOTE

The Lord is the entire opposite of every kind of evil and the unique seat of every kind of good and is thus distinguished from every other entity. In other words, the Lord being opposed to all that is evil, and being the abiding place of limitless perfections, He is in His essential nature distinct from everything other than Himself. He is boundless alike, as to (1) extension, (2) duration, and (3) things. He is omnipresent and hence boundless as to extension. He is eternal and hence boundless as to duration. Everything is His *prakara* or mode, and He is the Prakari; he is not the mode of anything. He is therefore boundless as to things. He is the Self existent, and Self luminous, and is the infinite one, who, all-great Himself, in essence and attributes, makes all others great. He is an ocean of all the collections of auspicious qualities such as all-intelligence, *bala*, *Isvarya* and so on. He is the Lord of Sri. He is *aprakrita* while pervading everything other than Himself. He is full of the Pure Substance, uncommon, tender like a garland of flowers, and is of pure sweet-scented fragrance which pervades the whole universe. In His Manifestation worshippable He is the asylum to all in His All-transcendent Form. He pervades, sustains and rules. Thus in all ways being the protector, He is the All-Master.

REPRESENTATION No. 4.

[In this Representation it is declared that a knowledge of that cause of the universe (the Lord), is from the Veda-Sastras alone.]

"You are clearly manifest in the Veda and in the Puranas which make known the significances of the Veda." Thus he, of virtuous character, with devotional love, submitted at the holy feet of the Lord of Yadavagiri.

O the Founder of all sciences! The Sciences are of eighteen kinds, namely, the four Vedas, the six *Angas*, Tharka, Mimamsa, Purana, Dharma-Sastra, Ayurveda, Dhanurveda, Gandharva, and Artha-sastra. Of these the four Vedas of Rik, Yajus, Sama and Atharva, in their first part, treat of *karma* which is the means of procuring the *Traivargika* of *dharma* (duty), *artha* (wealth) and *kama* (delights): and in the latter part they manifest the means to salvation after narrating your natural essence, your all-transcendent form your attributes, and your manifestations. Among the Angas (Auxiliaries) *Siksha* determines the *svara* (accent), *varna* (letter or word) and *matra* (a prosodial or syllabic instant, the time required to pronounce a short vowel): *Vyakarana* or Grammar determines the words which signify meanings by means of *prakriti* (the radical or crude form of a word to which case terminations and other affixes are applied) and *pratyaya* (a termination, an affix or suffix); Chandas (metrical science, prosody) determines the characteristics of prosody, such as Gayatri (A vedic matre of 24 syllables), Anushtup (a class of matres consisting of four Padas of 8 syllables each, the whole stanza consisting of 32 syllables; it also stands as a general name for all metres which have eight syllables in each foot), and the like; Kalpa-Sutra (a manual of ritual in the form of Sutras) prescribes the mode of observance of the *karmas* mentioned in the Vedas and *Jyothisha* arranges the time for the observance of *karma*s. These are called Veda-Angas (auxiliaries to Vedas) as *Chandas* are the feet of the Veda-Purusha, *Kalpa Sutra* are the hands, *Vyakarana* is the face, *Siksha* is the nose, *Jyothisha* are the eyes, and *Nirukti* (Derivation, etimological interpretation of words; an artificial explanation of the derivation of a word) are the ears.

(To be continued.)

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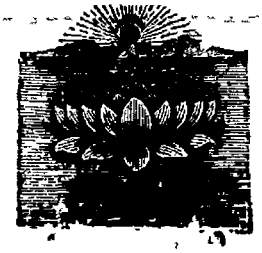

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BOYS AND GIRLS

(Continued)

Using the first tractors in that locality two boys terraced 5000 acres of land to save it from erosion and helped the country terrace many thousands more Gripping this soil are the roots of 65 000 trees donated by the Alabama Power Company and planted by students.

Elmore County, six years ago a one crop area, now has orchards that would delight the eye of Johnny Appleseed. Convinced that peaches could be more profitable than cotton agricultural students helped farmers set out over 50,000 peach trees which the boys keep sprayed with a power sprayer and treated for borers Last year, one farmer banked $1000 in peach money, and another cleared $3500 from an 11 acre orchard!

Holtville High's woodwork and machine shops are turning out wooden beds, metal scooters, swings, jungle gyms and fence posts. The boys also make fertilizer distributors which by a ten-second adjustment become speedy sowers of grain Farmers buy them at $100 each.

Under the trade name "New System" which might well be the title of their whole school course, practical minded young chemists make and sell cold cream, tooth powder, hand lotion, liquid soap A dozen girls interested in beauty culture run a spotless, well equipped shop serving some 50 customers Students pay 15 cents for a shampoo outsiders 25. Each week the parlor averages about $10 in fees, which buys new equipment. A permanent-wave machine is next on the list.

Not so successful were the eight boys who wanted to learn barbering Obtaining a professional chair and a porcelain basin from a defunct shop in nearby Wetumpka, they started work on grammar school kids at ten cents a head But they made discouragingly little progress without a trained instructor. Finally, by giving dances and selling candy, they raised $65, with which they sent their best craftsman, Hubert Kingsley, for a six weeks course in a barber college in Florida Hubert returned, but was offered too good a job in a Montgomery shop to turn down. He repaid the loan, but the barbershop failed.

Keeping tab on all organizations handling money is a corps of efficient young bankers—girls and boys taking the commercial course—who keep accounts, accept deposits, make loans, figure interest. They average $300 a day in cash transactions.

To a community starved for recreation, Holtville High students have brought a variety of entertainment. Every Saturday night in the school auditorium, from 200 to 500 persons enjoy a full-length movie, with short subjects and newsreel, for ten cents On Wednesday evenings, shirt-sleeved farmers and their wives throng the school bowling alley or play ping pong, ring-tennis or volleyball. The school also operates a busy lending library of books, magazines and home games such as badminton checkers and parcheesi.

In order to shelter all its activities, Holtville High has had to expand. Using its own money when county funds were not forthcoming the school bought deserted shacks and woodsheds, converted them into 25 frame buildings spread over a 54-acre campus.

The myriad activities of Holtville High students stimulate rather than interfere with their scholastic performances. The number who leave school before graduating have decreased from 45 to 25 percent. A comparative record of Alabama high school graduates in various colleges shows that Holtville High boys and girls were first one year, and always rank on the top quarter. Not one has ever flunked a college subject.

Today there's a new spirit in Holtville. Farmers like to ride past terraced land, the fields of wheat and oats as well as cotton, the peach orchards, and the barnyards alive with fat hogs, pure bred cattle and fine chickens Their wives take pride in clean painted homes set in green landscaped lawns. Families are healthier because they eat better and more varied meals. At the same time, the boys and girls are solidly sold on Holtville. They know it's a prosperous, upstanding community because they've made it that way themselves! S. H.

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The Manager,
Rationalist," Mysore,

Speech Of The Week

Mr. Winston Churchill declares, "The fearful massacres which are occurring in India are no surprise to me."

"We are of course only at the beginning of these horrors and butcheries perpetrated upon one another with the ferocity of cannibals by races gifted with capacities for the highest culture, and who had for generations dwelt side by side in general peace under the broad, tolerant and impartial rule of the British Crown and Parliament," he declared.

"I cannot doubt but that the future will witness a vast abridgement of the population throughout what has for 60 or 70 years been the most peaceful part of the world, and that at the same time will come a retrogression of civilisation throughout these enormous regions constituting one of the most melancholy tragedies Asia has ever known!"

Addressing 5000 members of his Party in a Conservative rally, the war-time Prime Minister charged Soviet Russia with "prime responsibility" for the Sofia excution of Nikolai Petkov, Bulgarian Opposition Peasant Party leader, an execution which he referred to both as "judicial murder" and as "murder" without the qualification!

"He welcomed Britian's decision to evacuate from Palestine, and hoped it would be carried out as quickly as possible Britain had poured money and men into Palestine and had gained "nothing but ill-will there and in every quarter of the world."

The greater part of a long speech Mr. Churchill devoted to a slashing attack on the British Government for placing Britain in the position in which "all the world was staggered" by her sudden fall in world status, in her home standard of living, in economy and finance!

"Under Socialism, with all its hobbling and crippling of diligence, initiative and enterprise," he said, "it will not be possible for more than two-thirds of our present population to live in this island."

He appealed to the Conservatives to be ready in case a sudden election was called so that they could elect a new Parliament "representative of all the strength and wisdom of the nation."

Referring to the above declamation by England's No. 1 statesman, India's No. 1 spokesman, Mr. Gandhi, observes:

"They all knew that Mr Churchill was himself a great man. He belonged to the blue blood of England. The Marlboroughs were famous in English history. He took the helm when Great Britian was in peril on the outbreak of the Second World War. He undoubtedly saved what was then the Empire from that peril. It would be wrong to argue that without America and the other Allies, Great Britain would not have won the war. Which brought the Powers together if it was not Mr. Churchill's energetic statesmanship? After the war was won the great nation, whom he so brilliantly represented, while recognising Mr. Churchill's service, did not hesitate to prefer a purely labour Government for the purpose of reconstructing the British Isles which had had to pay a heavy toll in life and money. The British rose to the occasion, decided voluntarily to break the Empire and erect in it's place an unseen and more glorious Empire of hearts. The speaker referred to the voluntary declaration of India, though broken into two parts, as willing members of the Commonwealth. This noble step was taken by the whole British nation, consisting of all parties In this act Mr. Churchill and his party were partners. Whether the future would justify the step or not was a different matter, irrelevant to the speaker's thesis, which was that Mr. Churchill, being associated with the act of transformation, would be expected to say or do nothing that would diminish its virtue. Surely there was nothing in modern history to be compared with the British withdrawal of power! He recalled the renunciation of Asoka the good, to see whom was itself a great future. But Asoka was incomparable and did not belong to modern history.

Gandhiji, therefore, was sorry to read *Reuter,s* summary of Mr. Churchill's speech which he presumed was not misinterpreted by that renowned agency. Mr. Churchill had rendered a disservice to the nation of which he was a great servant. If he knew the fate that would befall India after she became free from the British yoke, did he for a moment stop to think that the blame belonged to the builders of the Empire rather than to the "races" in his opinion "gifted with capacities for the highest culture"? Gandhiji suggested that Mr. Churchill was over-hasty in his sweeping generalisation. India was composed of teeming millions in which a few lakhs turned savages counted for little. He made bold to invite Mr. Churchill to come

(Continued on page 6)

The Rationalist.

Monday 6-10-1947.

PREPOSTEROUS

We hold the belief that boyhood and youth are the period during which the mind, the brain, the body, and the senses should be moulded, trained, and perfected so that by the time one becomes a family man and citizen, he is ready to play his part with wisdom and efficiency, for the greatest good of himself and his fellowmen.

That is why in Hindu culture that has been fixed as the period of Brahmacharya, for study, discipline, and obedience.

But reckless politicians of today, eager to gain their own ends, egg boys on into riotous indiscipline, so that in the end, having wasted their youth, they become only worthless men. And a nation consisting of them can only become a worthless nation. That is a preposterous crime on the part of the politicians.

But we have heard of a recent order by the educational authorities of the State in consequence of this, which is no less preposterous. An order is said to have been issued on the 25th of September terminating the services of all the temporary teachers in the schools throughout the State as from the 6th September, i.e., 20 days prior to the order!

When they were employed they expected to be kept on at least for the scholastic period of 9 months.

When for whatever reasons the students struck work, the authorities were in a quandary, and closed the schools first for one week, then for 3 weeks, then for a long period. There was no inkling to the teachers concerned that any of these three closures meant the termination of their services. And they were actually kept on the acquittance roll till the order of the 25th reached their institutions. Bare justice entitles them to their salary till the day the order was intimated to them.

The present order terminating their services as from the previous 6th amounts to defrauding them of their dues. No private employer would dare be guilty of such injustice. And no honest Government should permit such a thing to be inflicted on any of its employees.

The Education Department is perhaps the largest employee among the State Departments. It ought to see, and Government ought to see, that its service conditions are on a par with those accorded to employees in other Departments.

A little thought should convince anybody that Governments perform only certain necessary functions and carry on only certain essential services of the nation. As such employees under them cannot have the right to strike and stop work, and thereby hamper the community.

Judged thus, the Railway strike in the State is illegal. And yet Government have sought to reason with them, to convince them and to meet their demands to the extent possible.

But simultaneously with that to treat the emporary employees of the Education Department in the manner mentioned is houghtless, high-handed, and indecent.

The practice of appointing so-called tempo-ary employees, giving them salaries only for months, and dismissing them for the other is a vicious system. They should be paid on the 12 months, or in the alternative they hould be paid 12 months' salary during 9 months, just as in collecting fees from tudents, 12 months' amount is collected in months. "Equal pay for equal work," and 'Uniformity of service conditions" should be the guiding principles in all Departments of a Government. These principles are gnored in the order referred to above.

The significance of the emblem of His ighness's Government, the two-headed agle, is that the Government will see both ides of questions, and soar above all earthly assions and foibles. This is not evident in he treatment of the so-called temporary mployees of the Government.

If it is argued that since the schools re-nained closed from the 6th and the tempo-ary employees did not work since then they would not deserve pay, we might ask, "What bout the heavily paid, free-quartered Vice-Chancellor and the other permanent em-loyees who also did no work owing to closure of the University?"

Looked at in any way, the order mentioned is an unjustifiable order. Since the Director of Public Instruction and the Education Minister are both orthodox Catholic Chris-ians, we would add that the order is cruel and un-Christian. For the sake of their own conscience they should not perpetrate such a wrong. There is a French proverb which says "A good name is better than a golden belt!" We therefore hope that they will revise the order without delay.

Editor.

H. R. H. FINED

The King spent a year at Trinity College just after the First German War. Prince Albert, as he was then, went up with his brother, the present Duke of Gloucester. They did not live in college, but in a house run for them by Prince Albert's friend, Sir Louis Greig, and his wife. The future King took a course in civics, and outside that developed a special interest in theoretical physics and mechanical science. Prince Albert maintained a characteristically modest part in the life of the university, but he did not leave without adding himself to the short list of monarchs who can say that they have been fined. He was detected one day smoking in the street whilst wearing his cap and gown, and the proctor's bull-dog relieved his future Sovereign of six and eightpence!

OUR AIR

We are creatures of the lower air. The human body was designed to live at sea level or not more than a few thousand feet higher.

Our earth is covered with a layer of breathable air, and this layer is about two miles deep. If a man flies above 10,000 feet he needs oxygen.

Lack of oxygen above 10,000 feet weakens a man's mental and physical faculties. He will feel and act like a drunken man.

Enough oxygen is necessary for sanity and physical strength. This has been proved by the scientists who are engaged in aviation research; and it seems to show us the necessity for deep breathing.

Many illnesses of both body and mind are caused by not breathing in enough good air. There is no doubt about that.

REPRNTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—1—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
7.	Small-pox and its treatment in Vedic Times	0—2—0

(*Continued from page 3*)

to India and study things for himself, not as a partisan with pre-conceived notions, but as an impartial, honest Englishman who put honour before party and who was intent on making the British transaction a glorious success. Great Britain's unique action would be judged by its results. The dismemberment of India constituted an unconscious invitation to the two parts to fight among themselves. The free grant of independence to the two parts as sister Dominions seemed to taint the gift.

Continuing, Mahatma Gandhi said it was useless to say that either Dominion was free to secede from the British family of nations. It was easier said than done He must carry the argument further. He had said sufficient to show why Mr. Churchill had to be more circumspect than he had been. He had condemned his partners before he had studied the situation at first-hand. To the audience which listened to him he would say many of the listeners had provided a handle to Mr. Churchill. It was not too late to mend their manners and falsify Mr. Churchill's forebodings. He knew that his was a voice in the wilderness. If it was not and if it had the potency which it had before the talk of independence began, he knew that nothing of the savagery described with so much relish and magnified by Mr. Churchill would ever have happened, and they would have been on a fair way to solving their economic and other domestic difficulties."

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SNUFF CLUB

Snuff, it is said, has recovered some of its former popularity since the Budget made tobacco and cigarettes so expensive. Regular snuff-takers must be few compared with smokers, but there is still at least one snuff club in existence in Scotland—the Snuff and Tuppenny Whist Club of Dundee.

As its name suggests, this club has quite an ancient origin. It has, indeed, a more or less unbroken history dating from 1763. The original members met almost nightly, and had supper together on Saturdays, playing whist and other card games. It is many years since these practices were discontinued, but in recent times—except perhaps during two World Wars—the members have held an annual dinner and also a business meeting at which donations to local charities were made from the proceeds of investments.

NEWSPAPER HEADLINES

People who complain that newspaper headlines tend to be too sensational would perhaps like to pay their respects to the undoubtedly restrained manner of the *Sierra Leone Evening Dispatch*. In the centre of its front page it chronicled the cases of a leopard which attacked two people, one of whom was in hospital with "severe wounds to his face, hands, and body," and of a large python which, 'prompted by hunger, came out of its hiding-place and chased a dog." The dog, "overtaken by the mighty snake," was crushed and killed. Both the python and the leopard were put out of action "by townsfolk with sticks and swords." It sounds like a most tempting chance for the headline artist to spread himself; but all that appeared over the combined story was the simple announcement "Animals in the News."

* * *

The Sierra Leone paper should take lessons from the *Indian Express* and *Free Press Journal*.

KARMA IN "CHIKKADEVARAJA BINNAPAM"

By Mr. R. Tirunarayana Iyengar, B.A.,
Retd. Assistant Commissioner.

(Continued)

Tharka (a system of doctrine founded on pure reasoning or free thinking; a philosophical system particularly one of the six principal *darsanas*) establishes by pure reasoning the meanings of the Vedas. *Mimamsa* (one of the six chief *darsanas* or systems of Indian Philosophy) determines the meanings of the Vedas by the method of Purva-paksha—a statement of objections that is given with an intention to meet them. *Puranas* (Sacred Histories) treat of the five topics of the evolution of the universe, its dissolution, the period or age of the Manus, lineage, and the history of those born in the dynasties. They are of eighteen kinds, such as Brahmam, Padmam, and so on. *Dharma Sastras* (a code of laws, jurisprudence) narrates of *achara* (an established usage, fixed rule of conduct in life, customary law; institute or precept), Vyavahara (a title of legal procedure such as decision in a litigation for partition etc.) and *prayaschitha* (a religious act to atone for sin). *Ayurveda* (Medical Science) treats of the root causes of diseases and their remedies etc. *Dhanurveda* (the science of archery, one of the four *upavedas*) explains the mode of using weapons or arms arrows, etc, and of taking them back *Gandharva* (A subordinate Veda treating of music attached to the Samaveda) treats of dancing, music, vocal and instrumental, etc. [*upavedas* are a class of of writings subordinate to the Vedas. There are four such upavedas one being attached to each of the four Vedas;—thus *Ayurveda* (Medicine) to Rigveda; (according to some authorities such as Susruta it is a part of Atharvaveda); *Dhanurveda* or military science to Yajurveda; *Gandharvaveda* or music to Samaveda; and *Sthapathya-Sastram* or Mechanics to *Atharvaveda*] *Arthasastra* (science of polity, political science politics) treats of administration, protection of subjects, etc."

"You alone, for the good of the world, propagated these eighteen sciences and hence you are celebrated as the originator of all the sciences. May you be pleased to make known to me your essence which is manifest in the Vedanta, the principal of the sciences mentioned, to dispel ignorance from my mind, and to make ripe knowledge and devotional love in your holy feet! Ripen, O Lord of easy accessibility to those who are exclusively devoted to you, and of the Mount Sri Yadusaila!"

Representation No. 5.

[This Representation makes known the method by which all the Veda-Sastras establish Sriman-Narayana alone.]

The proficient in superior arts thus submitted to the Lord of Yadusaila:—"O the Soul of all! All the Vedas proclaim that all the energy are Yours alone."

O the knower from all the Vedas! The Vedas in their First Part (Purva-Bhaga) prescribe the mode of successfully and completely performing *yagna* (sacrifice) and the like meritorious deeds, and tell of the fruits therefrom In the Second part (uttara-bhaga) *samsara* is described, the natural essence of *jiva* and Parabrahman is determined, the means to salvation is ordained and the bliss of salvation is praised. The great and the learned say, that in this way all the Vedas which are of several sorts, praise You alone. The king's heralds while eulogizing the king, were to describe how the townspeople and the countrymen conduct themselves in obedience to the commands of the king, how being pleased with their conduct the king grants them adequate rewards, the position of the subjects and the status of the king, the means of attaining the presence of the king, and the happiness enjoyed by those in the presence of the king They, the heralds, would be considered as praising the king himself. Likewise is the eulogizing of Brahman by the Vedas. Similar to what has been mentioned above the Vedas demonstrate how the Varnasramites, who are your townspeople and country-men, render consecrated services to to you in the form of performing sacrifices and other works which are ordained by you, the fruits you, being pleased with their conduct, bestow on them in the shape of happiness and enjoyment in this world and living in the next world, the position of jivatmas who are your servants, your status who is the Para-Brahman, the means to salvation which is the attaining of your presence, and the happiness, which is salvation-bliss, enjoyed by those who are in your presence. It is therefore but the truth that all these Vedas praise you alone. It is with this significance in the mind that in the Gita it is said "I alone am to be known by all the Vedas."

(To be continued.)

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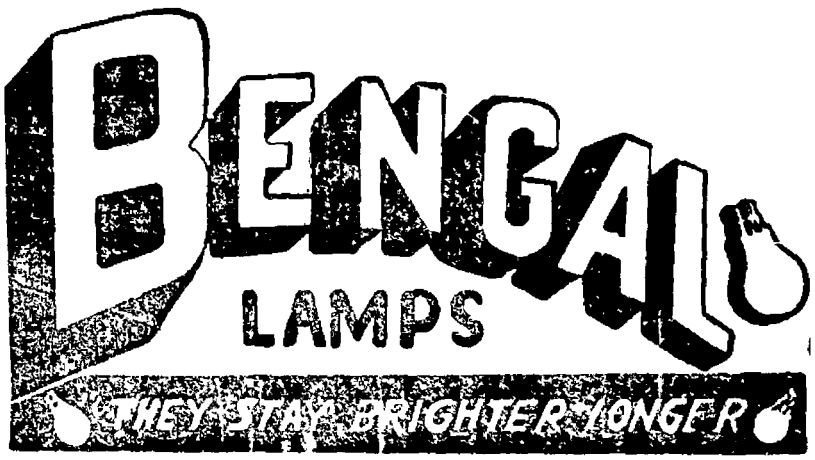

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STORY OF A PRINCESS

Just seventeen years ago, at the special request of King George V Home Secretary J. R. Clynes hurried to stately Glamis Castle for the birth of a royal baby ... and waited ... and waited. A slight miscalculation had occurred despite the finest doctors of the realm, and Mr. Clines was kept waiting a month before the birth of Princess Margaret Now the years have rolled by and on August 21st Princess Margaret Rose celebrated her seventeeth birthday. In another year, in accordance with royal tradition, she achieves her coming of-age.

What is she like, this outwardly demure Princess who must one day inevitably play a leading part in the affairs of the nation—and is indeed second in succession to the throne?

We have come to think of her as following Princess Elizabeth everywhere. The truth is that she is rapidly showing a will of her own. Her sister—in fact, the whole Royal Family—goes to the races, and Princess Margaret mysteriously fails to appear—because she does not care for racing. At public functions, where her sister is all smiles and graciousness, Margaret has sometimes been known to yawn outright!

In South Africa, when an 80-mile motor tour of the Cape peninsula was planned for the Princesses, it was Margaret who insisted that one of the Vikings of the King's Flight should take them up for a swift bird's-eye view of the area.

Again when Princess Elizabeth was publicly banqueted at the Guildhall, it was deemed advisable that Princess Margaret should not be present and she was not allowed for in the arrangements At the last moment, Princess Margaret announced her intention of going. Officials were flustered, a well-known politician departed surreptitiously in order to give the Princess his place—but H R.H. had her way!

HER FIRST BUS RIDE

She is beginning to make her own friends. When Princess Elizabeth began to hold private dances at Windsor, Margaret was only fourteen, but she refused to be sent early to bed and miss the fun.

Nervous partners found they did not have to hold her at arm's length. They discovered she could invent crazy lyrics of her own to some of the dance tunes.

Now she sometimes goes to the pictures with the higher hierarchy of the Palace staff or with her friends, Lady Mary Strachey and her family and the Cambridges, and is a regular patron of one or two West-end cinemas Her favourite stars include James Mason, Bob Hope and Ray Milland. Lord Stanley, the young grandson of Lord Derby, one of Britain's richest peers, takes her—unaccompanied by other "royals"—to shows at the Savoy and supper afterwards at the Savoy Grill.

Gradually, in fact, her world is widening, and she tolerates few limitations. When the King and Queen attended the opera and occupied the royal box, Princess Margaret by her choice sat in the stalls. She has announced her intention of visiting a public dance-hall "just to see". Last year, when the Princesses were in Devon, Elizabeth remarked that she had never been for a bus ride. "Nor have I," said Margaret, "and I've always wanted to." Next day both travelled by bus to Plymouth!

At the end of the journey Princess Margaret went to the driver and said, "My sister and I have always wanted to ride in a bus. Thanks a lot!"

It is Margaret, too, who follows the radio programmes and draws her sister's attention to good ones. Tessie O'Shea and Twenty Questions have been among recent discoveries Much has been made of the fact that Princess Elizabeth dances the rumba in the West-end's smart restaurants. But restaurateurs agree that Princess Margaret dances it better.

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FILM STUDIO FUN

Comparisons are inevitable. Today, aware that she has been over-shadowed and a little subdued by her sister, the Royal Family is encouraging Princess Margaret to act on her own initiative. Chiefs of film studios at Pinewood and Denham are becoming accustomed to hurried calls from the Palace: "Princess Margaret is coming to visit you!" The Princess enjoys exchanging wisecracks with the stars, and knows how to watch from behind the camera without holding up production. From such expeditions she often returns to the Palace with a few new slang words in her vivacious repertoire.

"Wherever did you learn such slang?" the King once asked his young daughter. She responded with the old gag, "At my mother's knees—or some such low joint!" A born mimic, she has amused her parents at times with witty impersonations of Prime Minister Attlee, Winston Churchill, Herbert Morrison, and other visitors. She enjoys writing scraps of nonsense verse in the Lear and Lewis Carrol style, and wrote most of the comedy scenes in the Windsor pantomimes during the war. Singing Tennyson's "Come Into the Garden, Maud" in broad Cockney accents, she made the King laugh unrestrainedly.

Life at Buckingham Palace she once described as "life in a gold-fish bowl." She has no latch-key, has never been allowed to travel in a taxi, and is only just beginning to face official duties. Yet while the King and Queen often week-end at Sandringham, she has been allowed to act as part-hostess to house-parties at Windsor Lodge, and so perhaps has an outlook older than her years.

It seems probable that one day she will take over her mother's former title and become Duchess of York. This recalls her childhood comment when her father and mother became King and Queen. "I used to be Margaret of York," she said. "Now I'm just Margaret nothing!"

Third lady in the land, Princess Margaret Rose is growing up fast—and is no longer our Princess Nothing!

H.C.

SPIDER

To replace the mile-long nets used by a herring drifter costs between £800 and £1000. For centuries, however, the fishermen of New Guinea have used spiders—the size of a hazel nut—to make fishing nets.

The native fisherman has only to provide a suitable bamboo frame—and leave the rest to the spider, which spins its web accross this frame with an eighth of an inch mesh towards the centre, widening to an inch at the edges. These nets are invisible in the sea—thus making them ideal snares—and, despite their delicate texture, are strong enough to hold fish weighing up to a pound!

Have you ever seen a scraf or shawl made of Madagascar silk? If you have, then you may be surprised to learn that this soft, glistening material is merely woven spider web!

From July to October swarms of huge spiders cover the Madagascar landscape with their gossamer webs, which are delicate in texture, yet strong enough to catch mice and small birds.

Each morning the natives collect the spiders in large baskets and take them, alive, to special workshops. Here they are held captive with their threads resting against small revolving rollers, and left for two or more hours to spin out their glistening fibres into readymade reels of silk. The creatures are then taken back to the fields and set free, where, in a fortnight or so, they are ready to provide further supplies of their glistening filament!

The strands of a spider's web are far tougher than any metallic wire of the same diameter, and form excellent cross-wires in the eyepieces of high-precision instruments such as bomb-sights and telescopes. During the war, special spider farms were started in England and the United States with the object of providing such fibres for use by the Allied military authorities in various parts of the world!

The Rationalist.

Monday 13-10-1947.

A MINISTER'S APOLOGIA

A few weeks ago the Madras Premier who had gone to Delhi to ask for some food for his Province, made the confession on his return that the Ministers at Delhi were deaf to his entreaties and seemed preoccupied with other matters.

We were surprised that a Congress Premier could make such a damning report about a Congress heirarchy holding the reins of a Central Government. We also recalled that over a year ago when Lord Wavell, getting anxious about the food position, sought the advice of Messrs. Gandhi and Nehru, they told him that if he set up an Interim Government consisting of their own men, they would solve the food problem

The Interim Government was set up as asked, and the position became worse than ever before. The exterim or permanent Government which has followed it, consisting not of an elected Ministry but of the nominees of Mr Gandhi,—this is not Democracy in any known sense, but Mr. Gandhi will no doubt give that much harassed word a new interpretation to show that black is white,—and under it all the original promises or expectations have gone to the winds, and the people are asked to celebrate independence on half-starved stomachs and part-naked bodies. Mr. Gandhi's own naive advice is "Starve a little more, wear a little less, but in any case be obedient to the leaders whom I have given you."

And as to the Food Minister, Dr. Rajendra Prasad, here is a confession straight from the horse's mouth: 'The picture of the food situation in the country is rather sombre, and we are in for some very difficult time. The only good feature about it is that this period of acute scarcity is likely to be a short period and may cover a few weeks or more than that, and when the new crop comes in the situation is likely to ease although they will not have altogether disappeared."

"Of course we are doing our best to procure whatever we can within the country and from foreign countries. But with all this, in the beginning of November, several Provinces will have no more than about a fortnight's stock."

"It is possible that even before the beginning of November in some places rationing may break down, but I am hoping that we shall get through."

"The average ration at present was 10 ounces. This was bound to have a serious effect on the health of the people. Already the 12 oz. ration had had a bad effect, but to a certain extent it was minimised by certain other things like fruit which supplemented the ration."

He did not envisage the possibility of rations being reduced below 8 ounces as "8 ounces means nothing at all. We can as well tell the people to shift for themselves."

The British Commander who returned from Dunkirk could not have made a sorrier confession!

"Half the population of India is on rations, 6 crores under direct rationing, and 10 crores under controlled distribution. Even the 12 ounces ration was bad for health, but leaders like Dr. Rajendra Prasad holding high offices could supplement it with fruits. From 12 it has now come down to 8! That too is nominal. The staple grain given is only 6½ ozz, less the stones and sand. And from part of November onwards that too may not be available!

In the words of the leader Minister, "Not only must the country be prepared for intermittent break-down of rationing, but also accept drastic cuts in the existing rations." He quietly adds, "If the new hardships are borne in a disciplined manner the country can avert disaster."

Is it a confession that he himself is incapable of averting it, or is it a threat that if the people don't bear everything with discipline, they will have to face disaster? And what is meant by bearing starvation with discipline? Is it without groaning?

Is it to tell the people this that so-called leaders grab power and capture Governments? First of all they tell you that if you follow them and put them in power, they will get you everything and you will have a second heaven. When you are fool enough to trust them and put them in power, they will put you in a worse mess than you were in ever before!

Here is the confession of another Minister, Premier Nehru. "The Government of India was being criticised in certain quarters for not adopting a strong line against Pakistan, but actually it was not to be blamed for that. The Government could do nothing against another country if all its strength was required for maintaining peace at home. By indulging in private retaliation, the people were merely preventing the Government from doing what they wanted it to do."

We did not expect such a statement from a man of the reputation of Pandit Nehru. The public have been driven to private retaliation, because Pandit Nehru, the Foreign Minister, has failed to ensure protection for our brethren in Pakistan. He forgets that as Foreign Minister that was his prime duty. Ensuring peace at home is the function of the Home Minister, and having entrusted it to one who is known all over as the "Iron Man", does Mr. Nehru mean that the Home Minister has not been able to cope with it singly and requires the backing of all other Ministers, to the neglect of their own legitimate duties? And what kind of Government is it which requires "all its strength for maintaining peace at home?" Is that all its measure of strength? And when that is its position even within the Peninsula of India, what is the fun of claiming the "leadership of Asia?" Mr. Gandhi talks of these gentlemen as the pick of the nation. If this is how the pick of the nation fulfil their responsibilities, the nation cannot congratulate itself on its leaders. It should instead pity itself for not being able to produce better men!

Editor.

NATIONAL TRAITS

Lord Halifax amused a banquet audience in Washington with the story of a tramp ship with a heterogeneous passenger list, stranded on an idyllic Polynesian islet.

Soon the little spot was a beehive of activity. The Germans were drilling the natives into an army. The Americans opened a general store and auto agency. The Australians started a race track, the French a restaurant. Two Scots were financing the whole show, but a couple of Englishmen were still standing around waiting to be introduced!

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"CHIKKADEVARAIA BINNAPAM"

By Mr. K. Tirumalayana Iyengar, B.A.,
Retd Assistant Commissioner.

(Continued)

REPRESENTATION No. 27.

[In this Representation it is pointed out that the seeker after salvation need not remain in fear ruminating on his own sins. Contemplating on the holy and auspicious qualities of Bhagavan he must remain in confidence.]

"He who puts in captivity the warrior foes who surrender to him, with devotional love, to Him of the highest eminence, thus submitted—"Bereft of fear in his own state, He who understands or knows your state, will attain salvation, this is the truth."

"O the Asylum of the whole universe, (indifferent to our goodness and evil He who has the strength of protecting the whole universe), You will remove the distress of all those who take refuge in you and will grant their desires. I have heard from the great men of divine-knowledge that You know all things simultaneously and without needing the intervention of any organ or other medium because you are omniscient, and that you carry out successfully all things as known because you are omnipotent. With eagerness I attempted to take refuge in you Even now, considering my own sins, if I try to retreat from that attempt your amiable attributes relieve me of my fears and forcibly drag me and place me in the shadow of your holy feet It is in this manner While even I am thinking of shirking back in view of the several sins committed by me from beginningless time till now, your quality of *vathsalya* (caressing parental fondness) which makes agreeable the faults of those who take refuge in you, stands before me and makes me ready to approach you As I am bereft of knowledge and helpless I am unable to conduct myself in the least in such a way as to be to your pleasure While I am in delusion as to how such a person could become the object of your protection, the relation of the Proprietor and property (Master and servant) bestows refuge As you are the Proprietor and I am the property, the Proprietor has no wages to protect his own property, the relation is of this nature. In consideration of the fact that you are of high eminence being the entire opposite of every kind of evil, and that I am very low being the seat of all evils, while I attempt to step back under the notion that there can be no association between you and me your quality of *saulabhya* (easy accessibility) by which though a Supreme Person you associate with the low without any distinction and thereby give them pleasure, drags me to you You are not reachable by speech or mind even by Brahma and the like When I think of retreating as such a Being could not be visualised by me, I am enslaved by your all-auspicious and all transcendent form celebrated as the light of the Mount Yadusaila and as the cynosure of all eyes. Such being the case, you are equally the protector and the refuge to men full of the qualities of knowledge, devotional love, renunciation and the like and to men without any means, and also to persons like me who have no other refuge. I have taken refuge in you of such eminence. Raise me up and protect me! Raise me up and protect me! O Lord of easy accessibility to those who are exclusively devoted to you, and of the Mount Yadusaila!

REPRESENTATION No. 28.

[This Representation manifests that relations with *avidya, karma vasana, ruchi*, and *prakriti* which are root-cause of *samsara* will be cut off by Jagadisvara Himself.]

"Here you will relieve us from *maya* (*prakriti*) and its activities and fulfil our prayers." Prostrating before *Mayatheetha* (who removes *maya* and becomes manifest or who is quite distinct from *maya*) thus submitted he who was victorious against the treacherous Marattas and made them captives.

(To be continued.)

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—1—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
7.	Small-pox and its treatment in Vedic Times	0—2—0

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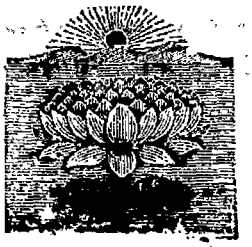

THE RATIONALIST

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PRESS COMMUNIQUE

His Highness the Maharaja of Mysore has been graciously pleased to signify his approval to the understanding that has been arrived at between the Dewan of Mysore and the President of the Mysore Congress regarding the reconstitution of the Ministry and the setting up of a Constituent Assembly. The following are the terms of the Agreement.—

Reconstitution of the Ministry—The present Ministry shall be dissolved and a fresh Ministry constituted. The Mysore Congress will make recommendations for the Ministry after consultation with such other parties as may be deemed appropriate regarding Non-Congress Ministers. The Ministry shall consist of not less than nine members of whom not less than six shall be Congress and not less than three chosen from parties outside the Congress. The Ministry shall remain in office so long as it enjoys the confidence of the Legislature. The Ministry shall function as a Cabinet with the Dewan, who will continue in office, and act on the basis of joint responsibility in all matters. The decisions of the Cabinet will be arrived at by a majority vote. One of the Ministers chosen from the Congress will be appointed the Chief Minister.

Constituent Assembly.—The new Ministry shall immediately set up a Constituent Assembly composed of elected representatives of the people. The Constituent Assembly will be entrusted with the task of framing a Constitution Bill for the State based on full responsible Government under the aegis of His Highness. The Constituent Assembly may embody in the Bill to be framed such alterations as it deems necessary in the fundamentals contained in Schedule I of the Proclamation and such variations as it may consider necessary regarding Schedule II. The new constitution shall come into force on or before 1st July 1948.

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A NEW WAY

Giuseppe Laginestra, studeat at the magistrate college in Rome, shone more at his exams than at his studies.

At an exam. his professor, suspicious, went to Giuseppe's desk where he sat turning out brilliant answers to his papers. The professor looked under Giuseppe's desk. He found Giuseppe's hunchbacked brother, brought along to help with the answer!

MARRIAGE RECORD

The Rev. D. E. James, 42-year-old vicar of St. Edward's, Leyton, is planning to have gramophone records made of each wedding ceremony he conducts, as a deterrent to divorce The record will be handed to the couple with the marriage certificate. Mr. James said: "I feel that if people could hear the choir, organ and their own voices in the responses, it would be a good thing. Some clergy exhort young people to re-read the marriage service occasionally. The record will be an even better reminder."

HONEST WORK

Mr. Morris worked continously for 96 hours t complete four motor-cycles for an Islington show He was so tired at the end that he fell asleep in a Inner Circle train on London's Underground, and went round and round until wakened by a porter. That was years ago, Mr. Morris is now Lord Nuffield! The story was told at the fortieth anniversary celebration of the Institution of Atomobile Engineers.

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—1—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
7.	Small-pox and its treatment in Vedic Times	0—2—0

POPULAR FOOD NOTIONS

Progress in the science of nutrition during the past few years has revised many popular nations about food. Some of the discoveries surprised even the scientists themselves. Of others you will probably say, "Why, I knew all the time!"

Sugar is a superior energy food:

All common foods except salt and water supply food energy, which is measured in calories, or heat units, and has nothing to do with energy in the popular sense of vigor and endurance. Sugar and other simple carbohydrates are quickly digested; their chemical energy becomes quickly available in the bloodstream

Fried foods are generally hard on the stomach:

Careful investigation finds no evidence for this widespread notion Fat remains in the stomach longer than other food elements, but that does not mean indigestibility Fried eggs are digested as easily as boiled eggs and the fat in a doughnut or piece of crisp well-made pie crust is utilised as readily as the same amount of fat in different form

It is dangerous to eat acid foods with milk,—strawberries and cream, for instance,—because acids curdle milk:

If you can eat two foods separately, you can eat them in combination. If fruit acids don't curdle milk, stomach acids will.

We would all be healthier if we limited our diet to raw, "live" foods instead of cooked ones:

Some would be sicker. Sensitive systems are thrown out of kilter by too much raw, coarse-fibered food. Raw fruits, juices and salads are highly desirable in the average diet, but cooked foods in general are more digestible. Cooking softens the tough connective tissues of meat and bursts the starch granules of vegetables, enabling digestive juices to get at them. Minerals "lost" in cooking are not wasted if the juices and liquors are served. [Prolonged cooking *may* destroy certain vitamins:

Vitamins contained in natural foodstuffs are superior to synthetic or drugstore vitamins:

Whether taken in food or capsules, specific vitamins are chemically identical. Many foods, however, probably contain vitamins not as yet identified—plus other elements essential to good nutrition. Synthetic vitamins are at best supplementary,

Drinking plenty of milk prevents tooth decay: It helps but innumerable drinkers with cavities in their teeth will deny this popular belief. Although milk is our best source of calcium and phosphorus, the principal tooth minerals, some element apparently necessary to bind the two minerals into sound teeth may be missing otherwise in the diet.

Butter contains certain necessary food elements not furnished by margarine:

The Council on Foods and Nutrition of the American Medical Association concludes that Vitamin-A fortified margarine is equal in digestibility and energy value to other food fats, that it can be substituted for butter in the diet without any nutritional disadvantage.

It is a bad practice to drink water with meals:

Not unless you use water to wash down food without chewing. Water does not dilute the stomach contents to any extent but runs out quickly and is absorbed by the large intestine.

MOLOTOV'S "NOKAY"

Foreign Minister Molotov coined a word during a session with the British and American representatives Observing the way they indicated approval by nodding and saying "Okay," Molotov, to indicate disapproval, shook his head from side to side and declared "Nokay!"

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CHANGE

A new Chapter has opened in the political history of Mysore. The benevolent sovereignty of the Wodayars, military Dictatorship under the Sultanate, Krishnaraja Wodayar III's reversion to benevolent sovereignty, the British Commission regime, commencement of Parliamentary practice and Dewanate under Chamaraja Wadiyar and Son and Grandson—Rangacharlu's short but bright innings, Sir Sheshadri's double century, normal bureacracy under his three successors, Krishnamurthy, Madhava Rao, and Ananda Rao, Sir Visweswaraya's far-fetched, infructuous planning, eruption of communalism under Sir Kantharaj, Sir Banerji's efficient stewardship, Sir Mirza's semi-autocracy, Mr. Madhava Rao's modest tenure, Sir Ramaswamy Mudaliyar's vanishing-trick Dewanship—are now being succeeded by what is called "Popular Ministry."

It is hardly a change. Change for what it was last 50 years. 65 Years after popular institutions began to be associated with Government, they have flowered out in a "Popular Ministry."

Put some one has said "A century in the development of a nation corresponds to about a year in the life of an individual." From the Magna Carta to Walpole, and Walpole to Churchill's composite Cabinet was a long span in the history of Great Britain. Therefore it cannot be said to be a slow-flowering plant in Mysore.

There has been no Pattabhi Sitaramiya to write the history of the Mysore State Congress. We may therefore give our readers an outline of the growth of the Congress spirit in the State.

Dewan Rangacharlu founded the Representative Assembly as a memento of Chamaraja Wadayar's accession to the throne in 1881. It went on placidly for a generation. The Bengal Partition and the consequent agitation in 1906-7 awakened sympathetic mass feeling in the people of the State also. The Minto-Morley Reforms of 1907 caused no flutter of rivalry in the State. The birth of the Justice Party in Madras about 1914 flung its shadow over the State, and Messrs. Basavayya and his political junior, Paramasivayya, organised an agitation for the proportionate representation of Backward Communities in the administration. That was however, more an agitation for due share in the machinery of the administration, not for securing the direction of the administration into popular hands.

The Montagu-Chelmsford Reforms of 1917 in British India made the people aspire for corresponding rights in the State also. To consider the possible Reforms His Highness's Government under Banerji appointed a Committee with Vice-Chancellor Dr. Sir Brajendranath Seal, as Chairman. Before long it produced a Report early in 1921.

Then things got hot. We had just given up Government Service, and were chiefly instrumental in organising the "First Mysore State Reforms Conference" to consider the Seal Committee Recommendations. On the

9th June 1928, in the Hall of the Majestic Theatre in Bangalore, Mr. S. Srinivasiengar of Madras opened the Conference, which was presided over by Mr. V. Manikavelu Mudaliar, a business magnate. We were responsible for his Presidential speech, the tenor of which was as follows:

"To-day the law is such, the constitution of Society and Governments is such, that even if a man does not go out of his way to break the law, the law will find means to break him! It is therefore necessary that each adult member of society, each man and each woman, should eagerly take care that the law is properly made, and properly interpreted. If you are to be killed by a rifle, gentlemen, there is a comfort in it if your own hands pull the trigger."

'In this State too, lately, His Highness and his advisers seem to have felt that it would be for the good of all to let the people have some control over the admin stration."

"For that job they appointed a Committee, nominated with the usual choice, with which committees are appointed in our State, presided over by a learned government servant, Dr. Seal. And we are here to say, *that they have fulfilled that job very badly*. They examined no witnesses, they made no public enquiries, they called for no data, they merely placed the terms of reference before them, or Dr. Seal did, and drafted a rigmarole; and the others merely kept waiting for the presentation. At last it came, and they listened to it, as we see things listened to in gramophone pictures in newspaper advertisements. When it was over, their only concern was to see how many representatives for their own communities they could individually demand."

"No one has read the Report without disappointment and displeasure. I know some who have read it with anger and resentment. No European would read it except with a smile at its silliness and inanity; and no student of even the Mysore University would read it except with ridicule, and if he be a patriot, bitter ridicule!"

It says, "The Head of the State is the Supreme Executive Head, and the Source and Sanction of Law." What are the people, then, I wonder?"

"From the principle of kingship set forth above, the Committee evolves the conclusions, that the King can make and unmake all laws, that the Representative and Legislative popular assemblies can discuss laws and budget, and pass resolutions, but that the laws passed by them need not be put in force, and that their resolutions on the budget may be completely ignored."

"I earnestly beseech you to remember that you are inhabitants of a country richly endowed, and with a great past, great in civil statesmanship, and great even on many a field of battle. I beseech you to remember that the administration of a State is no miracle, that, like Sancho Panza, many a rustic villager would be found to own qualities of head and heart perfectly equal to the task of managing the people's affairs with credit, and with remarkable benefit to the people. I beseech you to remember that Mysoreans have put in 40 years of apprenticeship in representative public life, that many of you have grown grey in representative cap cities. I beseech you to recall that many of you have seen administration after administration come and pass, and have felt, at numerous times, that in one of your little fingers there was more administrative talent than in many a salaried administrator known to you; and remembering all this, for the sake of the unknown future, for the sake of your sons, I pray you, without tremor, without shirking or shrinking, with calm, settled, steadfast determination, go forward and knock at the

door of Royalty, ask to be admitted to its inmost counsels, and for God's sake, take no refusal!"

The last words sound like a clarion call. No wonder that H. H. The late Maharaja and Sir Mirza seemed to bear a grudge against us!

But in view of current happenings the words may be said to have been prophetic!

(To be continued) *Editor.*

THE NEW MINISTRY

Rajasevaprasakta, Rao Bahadur M. Ramaswamy writes.

Universal happiness and contentment reigns in Mysore today, as the Satyagraha movement started by the Mysore Congress ended so smoothly. It was really a big struggle organized by the Congress to get Responsible Government established in Mysore. In the beginning it looked a big demand taking into consideration the small percentage of education and the existing communal separations in the State. Come what may, the Mysore Congress carried on the struggle earnestly. It is a matter of great praise that our beloved Sovereign never stood on any prestige. When he learnt that the people were really anxious to have Responsible Government in the State, His Highness, in the interview he granted to the Congress President, Mr. Chengalvaraya Reddy and other leaders of the Congress, expressed to them, that to evolve a model constitution for Mysore, they can introduce all changes necessary in the schedules contained even in the Proclamation. This only shows what a great democratic Prince he is. Further it proves he is always anxious to preserve a most cordial relationship between himself and his subjects which is the sacred heritage which he has acquired from ... learned and noble fore-fathers.

Nobody can deny that the Mysore Congress is assuming Administration at a critical time when food problem is acute, when every employee, whether he is a wage earner or a salaried person, demands higher scale of pay. And further this is a time when every common man is aspiring after a little more comfort in life. Every girl and boy desires feality at least to learn what she or he likes. The Congress Leaders are aware of the cry of the people of to-day in the State. The immense popular support which the Congress has is a great asset to it to serve the people well. The Congress President, Mr. Changalvaraya Reddy and other Leaders have already exhibited their broad views in administrative affairs by agreeing to have a composite Interim Ministry having the Dewan also in it. Clear understanding and complete Co-operation between the new Ministry and the Dewan is sure to produce beneficial results Great Strtesman as he is, the Dewan has agreed to serve in the Ministry to co-operate with it to make its constructive work easy. I only pray the Almight that He may bless the new Ministry with all the wisdom and courage to serve the people fully and enhance the prestige of the State and our beloved Sovereign.

WEDDINGS

SOW. INDIRA, daughter of Mr. K. R. K Bhat, Inspector, Oriental Life Office, Mysore with CHI. U. RAGHAVENDRA RAO, LL.B., son of Mr. U. Srinivasa Rao, C.E., Rtd. Engineer Udipi, on 19-10-47, at Udipi.

CHI. C. K. SRIKANTA RAO, B.E. son of Mr C. Krishna Rao, Proprietor, P.T.I. Book Depot, Bangalore, with SOW. PARVATHAMMA daughter of Mr. G. Narasimhaya, Holenarsipur, on 19-10-47, at Hole-narsipur.

SOW. MANGALAGOWRAMMA, grand-daughter of Mr. A. Shankara Chetty, Jeweller, Mysore with CHI B. N. BALASUBRAMANYAM, son of Mr. B. Nagaraja Chetty of Bagavan Chetty & Co, on 19-10-47, at Vanivilas Mohalla Mysore.

GET ALONG WITHOUT IT

We were out for quail in the Missouri Ozarks and stopped to ask an elderly man about a likely place to hunt.

"Lived here long?" I inquired idly.

"Nigh on to 60 years," he replied.

Looking out at the barren, lonely country, I said half in jest, "Why?"

The native considered a moment. "Well, this is the kind of country where, if you can't get what you want, you can get along without it pretty well seems as though."

"CHIKKADEVARAJA BINNAPAM"

—, Mr. R. Tirunarayana Iyengar, B.A.,
Retd. Assistant Commissioner.

(*Continued*)

O the Merciful towards all beings! Jivatmas are many and they consist of the three classes of the eternals (nitya), the freed souls (mukta), and the bound souls (badda) of these the eternals, by your indefeasible will, have not been in material bondage even once; they are always in your precincts, and experience your auspicious qualities, and are ever engaged in consecrated service to you. The *muktas* were immersed in *samsara* from beginningless time. By your grace they became full of *sattva* quality and attained salvation. Like the eternals they also engage themselves in rendering consecrated service to you. The *baddhas* (bound-souls) are confined in *samsara* and are subject to the activities of *prakriti*. These *baddhas* are of two classes, namely, *samsarins* and *mumukshus* (salvation-seekers). The samsarins, forgetting you, are addicted to sense objects. The *mumukshus* having become by your grace lustless, thereby seek refuge in you with the prayer that they may be released from the bondage of *prakriti*. You yourself with pleasure will grant to these eternals and the released souls the rendering of consecrated services to you; likewise to *mumukshus* you will grant salvation which they desire. The *samsarins* desire ephameral things such as wealth in this world and *Svarga* after death. To these you will grant their desires remaining as Antaryamin (immanent) in the several gods whom they worship. In this manner you are manifesting your mercy in respect of all classes of *jivatmas*. You may be pleased to pardon me for my unsteady desire of praying to You, and to fulfil my prayers, O Lord of easy accessibility to those who are exclusively devoted to you, and of the Mount Yadusaila!

Representation No. 29.

[It is repeated in this Representation that the all-transcendent form of Sriman-Narayana is *aprakrita* (or suddha-satva) and is enjoyable by *muktas*.]

"Your all-auspicious and all-transcendent Form is the abode of Sri Lakshmi, is the object of enjoyment by Siddhas (such as Sanaka, Sananda, and the like), and is flawless." He who bears the title of *Dharani-varaha*, prostrating at the holy lotus-feet of Salvaraya (Selvappillai, the utsava-vigraha in Tirunarayanapura,) thus submitted to Him:

O of Transcendent Form! Those who receive at the time of birth the special glance of God's grace and have become *Sattvikas* or men of gentleness, will realise or know that sound and other sense objects which are of *prakriti*, or sinful or impure. They will renounce love in all such things and will desire your all auspicious Form which is supremely enjoyable. Some ignorant or wicked minded people in detraction will say that you have no Form. Their irrational argument runs as follows.

(*To be continued.*)

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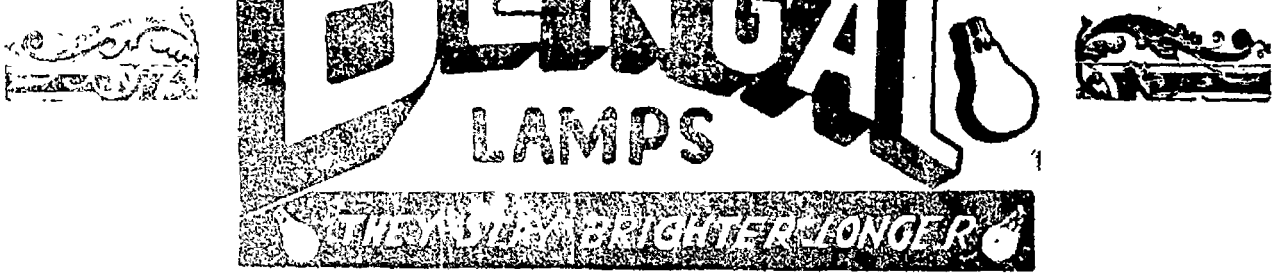

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PLACE OF SANSKRIT

A scholar writes in a Madras Paper:

There have been some comments about the place of Sanskrit in the course of studies in schools in the Madras Presidency; the question whether Sanskrit is dead or alive has also been discussed. The second is a question on which opinions must differ according to the meaning that one assigns to the term "dead language." As for the first, no one can take exception to an arrangement where the mother-tongue of the student is made compulsory in the school course: the present arrangement whereby the mother-tongue is only an alternative along with classical languages and other modern languages, both Indian and foreign, cannot be commended. English has to be retained as a necessity Then the only course is either to make Sanskrit and other languages optional or to make the course in the school a multi-lingual one, with three compulsory languages. The present recommendation is that Sanskrit, Persian, etc., should be optional, extra, non-examination languages. There have been some statements about the danger to Sanskrit and attack on Sanskrit To retain Sanskrit as an alternative to the mother-tongue is not a step that can be recommended From the utterances of the Education Minister, I find that he is not at all against Sanskrit, on the other hand I have heard him speaking in very high terms about Sanskrit and its value to Indian culture. I fully appreciate his difficult position, and I take the liberty to make the following suggestion, namely, that our school course must be a multi-lingual course with English, the mother-tongue and another language: the last of these may be a classical language or another modern Indian language. The classical languages can be Sanskrit, Arabic, Greek and Persian. I also take the liberty to suggest that Tamil be bifurcated into Classical Tamil and Modern Tamil. The exact line of demarcation is to be decided by experts in the language and literature In the Lower Secondary Course, Classical languages may be given two hours a week for preliminary introduction to its grammar and elements of language. If a student had already a good foundation in the literature of his own mother-tongue, that would be the best preparation for a satisfactory training in a classical study; then in the three high school classes, they may be alloted four hours a week for the classical languages and four hours for the mother-tongue and also for English. The standard of Sanskrit in the schools could have been kept at a higher level if only the students had to study his mother-tongue as a compulsory languge instead of as at present, as an alternative to Sanskrit. With a good grounding in the mother-tongue and English, another language will not be a burden at all to the student. And there is the choice of a modern language instead of a classical language; and Classical Tamil comes under the classical languages. The University must insist on the full course for admission to the University courses, while the Government and other employers may relax the rule in the case of admission to certain branches of employments. But all the same the third language must be an examination subject. I feel that this will give sufficient protection to the interests of Sanskrit and other languages and at the same time, it will not be a burden to the average student.

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1. About the worst reading habit is using insufficient light:

False. Glare causes much greater eye fatigue and strains than insufficient light. It comes from shiny walls, glazed paper, or a light shining directly into the eyes.

2. If you have 20/20 vision, your eyes are perfect:

False. If you see at 20 feet what oculists think you should, your vision is 20/20, or "normal". This does not always mean perfect eyes. You may actually be farsighted, and muscles of accommodation shape the eye lens so that you see "normally." But the result is a strain on the eyes.

3. Cross-eyes in children will straighten themselves and become normal in time:

False. This is a delusion of parents that leads to neglect. Crose-eyes should be treated as soon as discovered. Treatments include operations, wearing proper glasses and training weak eye muscles by means of eye exercises.

4. An oculist can detect possible trouble with teeth by examining your eyes:

True. The eyes are disturbed by focal infection, frequently traceable to the teeth. Even blindness can result from badly infeced teeth.

5. You can have temporary eye trouble without having anything permanently wrong with your eyes:

True. You may have difficulty seeing, your eyes may tire easily and feel strained, because of a general systemic disease or because of general fatigue or nervousness. Malnutrition also causes eye troubles.

6. More men than women are colorblind:

True The most common kind of color blindness is hereditary. About one man in 25. has it; one woman in 250.

7. The best way to get a cinder out of your eye is to blow your nose:

False. But the theory behind the noseblowing is good—that it will produce tears to wash out the cinder. Actually, the best thing is to close your eye and keep it shut for ten seconds. The flow of tears which ensues will usually wash out the cinder.

8. One quarter of your bodily energy is used in seeing:

True. According to Dr. Charles Sheard, of the Mayo Clinic. Which explains why the condition of your eyes can affect your general health, J. S.

"CHANGE"

Mr. L. S. Raju, M.A., Hons, B.L., writes from Bangalore:

Let me heartily congratulate you on your admirable leader in your issue of the 20th inst. I am looking forward with eagerness and interest to your continuation. I was present as an interested spectator and an eager and anxious listener at the conference in the Majestic Theatre in 1923. Much water has flown beneeth the bridge since then. I hope that in tracing the constitutional history of Mysore you will in its context refer to the struggle which the Civil Liberties in Mysore had to undergo for their very self preservation and also to the noble endeavours of those who struggled to kill the hydra-headed monster of communalism which by that time had taken a pretty good root in Mysore.

AMERICA

"The thing that impresses me most about America is the way parents obey their children!"

MARRIAGE

Sow. LEELAVATHI, daughter of Mr. and Mrs. K. Srinivasan, with CHI. C. V. CHANDRASEKHAR, son of Mr. C. Venkatramana Iyer, Advocate, Chittoor, on 24-10-47 at "Bhakthivilas," Basavangudi, Bangalore.

The Rationalist.

Monday 27-10-1947.

CHANGE

II

The Mysore State Reforms' Conference was like the growl of a sleeping lion, not a lion up and snarling, and lashing its tail against the bars of the cage at not finding an outlet.

The British Indian Congress had however a small branch of enthusiasts in the State, doing propaganda on its behalf.

About 1938, the conviction grew on us that a State whose Ruler 3 centuries ago had exchanged honours on terms of equality with the Emperor of Delhi, a State whose Chieftain had sought alliance with Emperor Napoleon, a State of 6 or 7 million people, should have leaders enough to decide its own policies, instead of merely seeking to carry out the dictates or echo the voices from outside, of men most of whom were no greater and no better than those inside.

Thus came into being the First Mysore State Congress. It was held on the 29th May 1938 in the Rangacharlu Memorial Hall, Mysore. Mr. S. Satyamurthy of Madras opened the Session, and Mr. Manickavelu Madaliar presided over it.

It was during astute Sir Mirza's Dewanship. And a few days before the Session the President elect wired us his resignation! And despite a family bereavement at the time we had to hasten to Bangalore to persuade him to withdraw his resignation. Then Mr. Satyamurthy had to have an interview with the Dewan the day before the Congress! The next-day the Session of the First Mysore State Congress was held as programmed. Some portions of the Presidential Address are of current interest.

"It is not necessary that a people should only meet when they are at loggerheads with the Government or that at the back of all popular movements there should be antagonism to the established Government. In the case of the present Congress, at any rate, thanks to the sterling character of His Highness, such antagonism does not exist. We cannot say, like the people of other parts of India, that the Government is alien and that there is no salvation until it is supplanted. Government here may sometimes lack earnestness, may lack patriotism, may be dry, mechanical and self-willed, but its aim is not to sacrifice local interests but to secure the greatest good of the greatest number."

"Therefore, a Congress of the people of the State does not necessarily mean that the aim is to pass a vote of censure on the prevailing system of administration. In the words of Lord Hewart, the distinguished English Jurist, "It seems well that those whose life is absorbed in the history of a State should, from time to time, meet together for mutual encouragement, and perhaps for mutual exhortation,—for the taking of counsel in common, for the appreciation of the lessons of the past, and for the advancement of plans for the future."

"The best Government cannot be faultless, whether it be democratic or autocratic, oligarchic or communistic. The difference between the good and bad Governments is only in the degree and number of faults."

"At present, the Government is of a paternal sort, which assumes that it knows best what is for the good of the people. Since up to now many Governments have thought so, and since, in the result, their achievements have hardly come up to popular expectations, what we may now aim at is the establishment of what is called *Responsible Government*, under which the executive is to carry out the popular will in matters of public interest, with wisdom and rectitude. I therefore hope that His Highness the Maharaja, his Counsellors, representative public bodies and the Mysore State Congress will work to gradually bring about Responsible Government. This then, I think, is the sum total of our political ambition. In general terms, our Ruler should be an independent head of the State, sharing the burden of the State with the people, and making the executive responsible to public good and responsive to the public will."

"In conclusion, I hope this Congress will help to bring all leading men and all classes and communities together and promote a spirit of mutual understanding, mutual fellowship and combined action Of the two ways of dealing with sociological problems, the peaceful and the brutal, the latter is the way of jealousy, hatred and misery. I hope we have reached enlightenment enough to face our problems and carry out our desires in peace and understanding. The problems and methods of solution might change from time to time, but it is my one prayer that in all the years to come, the spirit of peace and fellowship may remain dominant, so that the world may approve us, and God may bless us in our wholesome and honest efforts, whether they be humble or great!"

In those days, when political aspirants spoke of peaceful methods, it meant real peace, not tiger parading inside a lamb's skin, with red claws but bleating like a lamb!

The next year the second Session was held in Bangalore under the Presidentship of Mr. M. Venkatakrishniah. Later on the Third Session was held at Birur with Mr. K. T. Satyanarayana Setty as President. Its Secretaries then seem to have gone underground.

But the local agency of the British Indian Congress continued its work of inculcating the anti-British and anti-Government spirit among the people, and seeking to popularise Swadeshi, Khaddar, Hindi, and Harijan in the State. And groups of members of the Representative Assembly had banded themselves with the aim of securing communal representation in the services. They did not aim at the transfer of Government itself.

Growing agitation in British India made the political leaders come together again in 1937 in a new Mysore Congress for urging the grant of Responsible Government. The President-elect was Mr. T. Siddalingaiah. During the following years Annual Sessions were held, with Messrs. H. C. Dasappa, K T. Bhashyam, H. Siddayya, S. Nijalingappa, and T. Subrahmanyam and Mr. K, Changlraya Reddy as Presidents Membership of this Congress was confined to local members of the British Indian Congress.

As a sop to the clamour, Sir Mirza, before he left, introduced Dyarchy in the Government, the Ministry consisting of both officials and selected non-officials.

In 1914 Mahatma Gandhi launched his Satyagraha Campaign in order to oust the British. Satyagraha is a new kind of war conceived by Mr. Gandhi against the British when his patience had got exhausted. To characterise it as peaceful, whoever says so, is absurd. Its peace is that of the Star Chamber, or the Spanish Inquisition, or of the Third Degree methods of the Police. It is no more peace than neo-gold is gold. What exactly it is is not clear even to the Mahatma. It is bloodless in the sense that strangling is bloodless!

(To be continued) *Editor.*

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"CHIKKADEVARAJA BINNAPAM"

By Mr. R. Tirunarayana Iyengar, B.A.,
Retd. Assistant Commissioner.

(Continued)

Representation No. 29.

In case Paramatma has a body He will be subject to *karma* just like the jivatmas; by the illusion that the body alone is the *atma* He will also become a samsarin; the vision of the person with a body is limited to things which are in proximity to the sense or which are within the reachable distance of the senses! he cannot possess the vision of all things and hence he will not be able to do all things he thinks of; God will therefore be of very small strength; for these reasons they say that Paramatma has no body. This contention is not acceptable to the men of wisdom who discriminate as to what is proper and what is improper. Their reasoning is as follows—He (the Lord) stands immanent in (Antaryamin) the bodies of all beings which are in the shape of devas, animals, immovables and the like without any attachment in them: it is not reasonable to expect that any of the above mentioned flaws would attach to such a Lord when He takes up a body as His own. Devas, men, and so on, experience the fruits of their *karma* in bodies consistent with their previous *karma*; the relation of bodies to them is therefore productive of flaws. Paramatma is not subject to *karma* and His immanence in the bodies of devas, men and the like, is for the purpose of prompting the jivatmas in different activities according to their karma; such immanence does not bring in any flaw to the Lord. Though immanent in this manner in the flawy bodise of devas and so on, You are flawless; by your relation with your all-transcendent *aprakrita* Form, there is not even a shadow of the taint of flaw. Further, your all auspicious Form is quite in keeping with your eminence; it possesses all the qualities of fragrance, brilliance, youthfulness, and the like which are to your liking; it manifests your natural attributes of *gnana*, *bala*, *isverya*, *virya*, *tajes*, *sausilya*, and so on; it is the abode of Sri Lakshmi, and it is in accordence with your liking. Great men would therefore say that this Form bears your greatness. I pray that you may be pleased to satisfy my desire by bestowing the vision of that celebrated all-auspicious Form: the essence of the vision itself is the all-auspicious Form. O the Lord of easy accessibility. to those who are exclusively devoted to you, and of the Mount Yadusaila!

Representation No. 30.

[The work is concluded in this Representation with the declaration that consecrated service to to *Paravasudeva* would be the supreme bliss to the Released Souls.]

"O the Lord of Sri! O the Eternal Limitless Bliss! O the infinite! Your consecrated service is the fruit." At the holy feet of the Flawless, thus submitted he who had won kings with different kinds of crowns. [The bliss of this All-Bliss is limitless and is beyond speech and thought; vide Anandavalli of Taitt. Up. The Infinite (Ananta) is Vishnu whose Essence, Quality and Strength and Power, are limitless; He is of indestructible Essence and Quality.]

(To be continued.)

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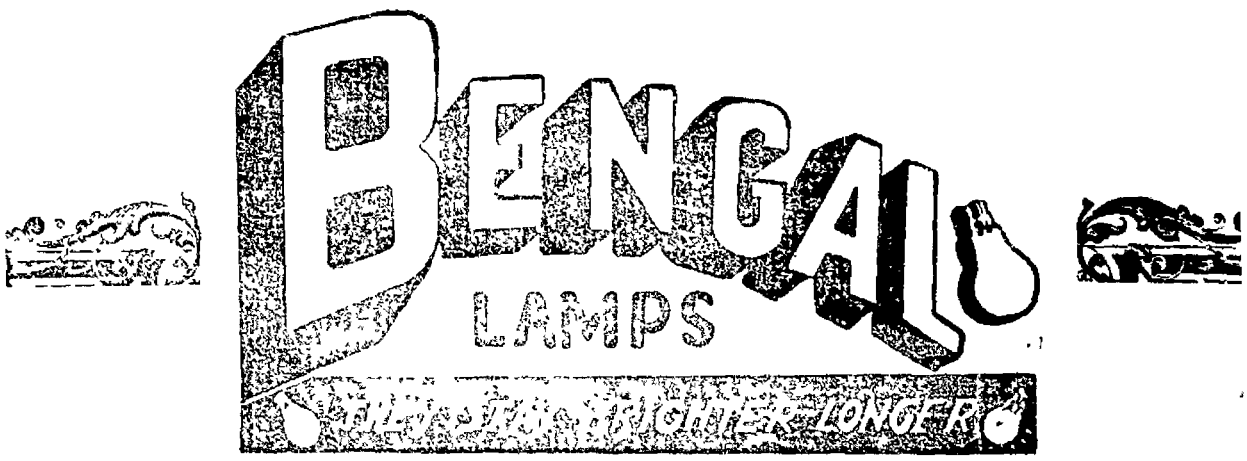

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But Biography is about Chaps

GEORGE III

George the Third
Ought never to have occurred.
One can only wonder
At so grotesque a blunder!

GOOD SERVICE

"At the B.B.C. you either resign or remain in a state of resignation."

SECRETARY TAFT

"Taft's a strange bird. He's got the best mind in Congress—until he makes it up. He knows all the answers—and always supplies them to the wrong questions!"

UNBURIED

"Our society is not producing enough mature persons. Too many of us who die at 40 are not buried until 70!"

NOT YOU

Calling one day at Saunders and Otley's library a subscriber was very angry because certain books that he had ordered had not been sent. He was so heated in his indignation that one of the partners could stand it no longer, and told him so.

"I don't know who you are," was the customer's retort "and I don't want to annoy you *personally*, as you may not be the one in fault, it's your confounded house I blame. You may be Otley, or you may be Saunders; if you are Saunders, damn Otley! if you are Otley, damn Saunders! I mean nothing personal to *you*."

CAN'T BEAT NATURE

There are four extremes in nature that it will never be possible to challenge.

Nothing can move faster than 670,000,000 miles an hour—the speed of light. Nothing can be colder than absolute zero—273 degrees Centigrade. Nothing can be smaller than the nucleus or core of an atom. Ten trillion would fill a cubic inch. No celestial body can get much hotter than from six to seven million degrees Centigrade. Above that, the pressure of the light emitted would blow it up.

Most of us speak glibly of millions, yet few stop to think what a million amounts to. If we were to go back 1,000,000 days in time, the date would be 799 B.C! It would take 11½ days to count 1,000,000 at the rate of 1 every second, night and day! There are 60 drops of water to an ordinary teaspoon; a million of them would be 16⅔ gallons!

GOOD NEWS

"Vijayalakshmi, our Ambassador, has furnished the Moscow embassy with expensive Louis XIII pieces. It is estimated that this will cost us three lakhs of rupees!

Mirzapur carpets, worth over Rs. 40,000 are being shipped to Moscow from U.P. These will also bedeck our ambassador's residence!

Mrs. Pandit visited Sweden recently for the express purpose of selecting furniture for our Moscow embassy!"

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—1—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	[illegible]	0—1—0
7.	Small-pox and its treatment in Vedic Times	0—2—0

NOTIFICATION

His Highness the Maharaja has been graciously pleased to appoint the following gentlemen to serve on the Council of Ministers:—

1.	Mr. K. CHANGALARAYA REDDY	... Chief Minister.
2.	Mr. H C. DASAPPA	... Minister.
3.	Mr. K T. BHASHYAM IYENGAR	... Do
4.	Mr. H. SIDDIAH	... Do
5.	Mr. T. MARIAPPA	... Do
6	Mr. R CHENNIGARAMIAH	... Do
7.	Mr. MAHOMED SHERIFF	... Do
8.	Mr. D. H. CHANDRASEKHARIAH	... Do
9.	Rajasevasakta P. SUBBARAMA SETTY	... Do.

The Ministers will take charge of their office on Friday, the 24th October 1947. The Council of Ministers will consist of the Dewan, the Chief Minister and Ministers mentioned above.

GREETINGS

Mr. L. S. Raju, M A., (Hons) B.L., President, Civil Liberties Union, Bangalore, writes:

I offer my hearty felicitations to the new regime in Mysore. I wish them Godspeed. It is no easy responsibility which the new regime has undertaken. It must endeavour to fulfil and achieve to a considerable degree, if not in entirety, the expectations of the people. Uprightness, integrity, incorruptibility, honesty and sincerity of purpose, non-communalism in their outlook and efficiency in the discharge of their duties should be their watchword.

As H.H. the Maharaja was pleased to observe, their main endeavour should be to improve the lot of the common man.

With the sacrifices and traditions behind them and with the rest of the world watching them, I am confident that acceptance of office will in no way have a deleterious effect on my friends now in power. They have always the example and precepts of Mahatma Gandhi before them and can certainly depend upon the backing of H.H. the Maharaja in all their endeavours to make Mysore a really model State. If Ramarajya is to be established in Mysore, not only should H.H. the Maharaja be like Sri Rama but his Ministers should be and act like the sagacious Vasishta.

So far as civil liberties are concerned I have every reason to trust that they are abundantly safe in the hands of the new regime. Only one thing more I feel I should add. In all that it does the new regime should display a feeling of co-operation and friendliness and an utter absence of rancour or a feeling of irritation regarding their sufferings in the past.

God bless you, my friends, the new Ministers!

"THE RATIONALIST"

My Dear Sir,

I am going through almost all your weeklies since four or five years. Sometimes the Leaders (Editorial) are excellent. Particularly of late I am appreciating them very much, because they are very timely and just what the mass requires.

Sometimes, I feel that some side news that appear in your weekly is not worth the place. This remark particularly refers to the news of 18-10-47 relating to the "Story of a Princess" What purpose does it serve here? I do not think it is news at all. No Indian or Hindu, little educated, I know will not appreciate it even for a reading. Any of your readers will have read or known more like that. I think in rural parts for boys who just want to appreciate everything English it may sound like hearing. Far better stories are available in our own Hindu culture.

The public of today needs something else, something like the Editorial of the same issue, particularly the last para. It is full of meaning and eye opener to every Hindu patriot and the so-called leaders.

Hoping you may welcome this view,

I am your affectionate friend,

U. VASUDEVA RAO, D. Com.

The Rationalist.

Monday 3-11-1947.

CHANGE

III

However, when the Indian Congress High Command, under the direction of its Super High Commander, started the Satyagraha of 1942 the Mysore Congress also dutifully, like a loyal and faithful wife, followed suit. As a logical consequence it was declared illegal, and its activities were frozen during the pendency of the war.

President L. S. Raju of the Civil Liberties Union asks us to refer to the struggle for the maintenance of civil liberties during the period.

Civil Liberty, we think, is like a tethered horse, allowed to move within certain limits, but prevented from straying away; not like a horse which is free to throw off its rider and romp away! When the people seek to throw off the Government, and cause destruction of some kind, civil liberty gives place to civil restriction. No Government worth the name can allow it. Even the very party which in British India provoked restraint on civil liberty not long ago, has, on assumption of Government, been itself imposing restraint on the liberty of its critics in recent weeks!

Four generations ago, in 1831 Disraeli observed, "The People that bewildering title under which a miserable minority contrive to coerce and plunder the nation." Even in 1947 it seems to be true in most nations.

However the Mysore Congress was dormant from 1942 to the end of the war. On resuming activities subsequently it elected Mr. K. C. Reddy, the Stalin of the Mysore Congress, as President, and continued open though not violent hostility to Government. The debacle of the British Government from Conservative into Labour hands, the advent of Lord Mountbatten as Viceroy and his establishment of the Interim Government and the Constituent Assembly by way of transfer of Government into Indian hands, gave a fillip to the Congress movement in Mysore, as in all the other States in India.

The flag of Satyagraha was once again unfurled. What with Mahatma Gandhi's tacit benediction, the Nehru Governments open support, the bating by the local and foreign Press, the din of boys and the clamour of women, Government's position became like that of the fox which has been cornered by the hounds.

At such a juncture God blessed the Young Ruler of the State with a spirit of self-abnegation, and with grace and dignity he granted all that was asked for.

We are reminded thereby of the sayings of a noble French Monarch who, placed in a similar position, expressed the sentiments, "My mind is made up: I will not permit a single person to perish on my account." "Let my authority suffer if my people are happy." And, "Never king did so much for his subjects as I have done for mine, but what other could so well deserve it as the people of France!"

And so Mysoreans have got "Responsible Government." What kind it will be, we do not seek to prophecy. A remark of brilliant Disraeli, however, seems rather apt, "There is a difference in the demeanor of the same individual, as leader of the opposition, and as Minister of the Crown. You must not contrast too strongly the hours of courtship with the years of possession!"

To those who have taken up the difficult task of Government, we may present the example of Edmund Burke, the great British Politician, who started life "With a perfect distrust of my own abilities, a total renunciation of every speculation of my own, and with a profound reverence for the wisdom of our ancestors."

But judging from the talk of present day leaders, India has not got any ancestors to be proud of!

There is also the example of a great Mysore Statesman, Purnaiah. Speaking of him, Governor General Marquis Wellesley said, "To the extra-

ordinary abilities, eminent public zeal, integrity, and judgment and energy of that distinguished Minister must be ascribed in a considerable degree the success of the measures which I originally adopted for the settlement of Mysore and the happy and prosperous condition of that flourishing country. The merits and services of the Dewan have been particularly conspicuous in the promptitude and wisdom manifested by him in the application of the resources of Mysore to the exigencies of the public service during the late war with the confederated Mahratta chieftains, and I deem it an act of justice to acknowledge that the expectations which I formed in selecting Purnaiya to the important office of Minister of Mysore have been greatly exceeded by the benefits which have resulted from his excellent administration !"

At a dinner given by Periander, king of Corinth, to the Seven Wise Men of Greece, the question was asked, "What is the ideal State, or most perfect form of popular government?" The answers given by the philosophers were as follows :

Solon: "That in which an injury done to the least of its citizens is an injury done to all.

Bias: "Where the law has no superior."

Thales: "Where the rich are neither too rich, nor the poor too poor."

Anacharsis: "Where virtue is honoured and vice detested."

Pittacus: "Where dignities are always conferred on the good, never on the bad."

Cleobulous: "Where the citizens fear blame more than punishment." And

Chilo; "Where the laws are more regarded and have more authority than the orators."

Goethe, the Great German writer, says, 'What Government is best? That which teaches is to govern ourselves" "The best Covernment is that which makes itself superfluous." "Good overnment," says great Confucius of China, obtains when those who are near are made appy, and those who are far off are attracted!"

Amen!

Editor.

(*Continued from Page 7.*)

Approval was also conveyed to the declaration of a Dividend of 10 per cent and a Bonus of 10 per cent free of income-tax

Rajadharm pravina Dewan Bahadur P. Mahadevayya, one of the existing Directors who retired by rotation, offered himself for re-election and Rao Sahib V. S. Tiruvengadaswamy Mudaliar and Mr. S. Ramanathan also stood as candidates for election. Votes were taken by ballot and Rao Sahib V. S. Tiruvengndaswamy Mudaliar was declared duly elected.

Messrs. B. K. Ramadhyani & Co. and S. R. Mandre were re-elected as auditors for the year 1947-48 on the same remuneration as before, namely, Rs. 1,000 each.

The meeting terminated with a vote of thanks to the Chair.

D. C. SUBBABAYAPPA,
Secretary.

MARRIAGE

SOW. INDIRAMMA, daughter of Mr. A. Krishnamurthy Rao, B A., Municipal Councillor, with CHI. Dr. A. R. SUBBA RAO, M-B-B S., at K. S. Pathasala, Vanivilas Road, Mysore, on 27-10-47.

MISS NOOR ZAINAB BEGUM, daughter of Mr and Mrs. M. N. Ali Khan, Indian Postal Service, Mysore, with Mr. MUHAMED ABDUL HAMEED, Indian Meteorological Department, Poona, on 2-11-47 at Kent's Bungalow, Idgah, Mysore.

GOVERNMENT EMPLOYMENT

Good Samaritan (to tramp): "You told me when I helped you the other day that your son was serving the king. Now I find that he is a convict at Dartmoor."

Mr. Jinks: "Well, Sir, it isn't for the likes of me to question where His Majesty wishes to employ 'Arry's services."

The Mysore Sugar Company Limited, Bangalore

The Fourteenth Ordinary General Meeting of the Mysore Sugar Company, Limited, was held at the Company's Registered Office at Bangalore on Wednesday the 8th October 1947 at 4 P.M. and the following are extracts from the speech delivered by Mr. B. T. Krmpanna, Chairman and Managing Director, in moving the adoption of the Report and Accounts:

"It is my pleasing du y to extend a hearty welcome to you to this The Fourteenth Annual Meeting of the shareholders of the Mysore Sugar Company and to place before you the Report of the Directors on the working of the Company and the audited statements of accounts for the year ended 30.h June 1947. It is just over a year since I assumed charge of the office, and during this period, I and my officers have devoted our best attention to the affairs of the Company and have spared no pains to advance its interests as far as it lay in our power, in spite of adverse circumstances that came in the way from time to time. The cane cultivation this year has increased by 50 per cent, and I expect that the Sugar production will consequently increase by nearly 10,000 tons next year. This will undoubtedly place the Company in quite a prosperous condition."

"Before proceeding to make a general review of the working of the concern during the year under report, I should like to refer to a certain change in personnel as well as to the progress achieved in respect of the Development Schemes undertaken in the interest of the welfare of the workers."

"The change referred to relates to the termination of the services of Mr. John Dalziel, who was the General Manager of the Company for two years from 1st December 1944 to 1st December 1946. He was connected with the Company in some capacity or the other ever since its inception for a period of nearly 14 years, and had evinced continued interest in its advancement. It was decided to terminate his services on the expiry of his last term of contract on 1st December 1946 and to appoint in his place Mr. G N. Annaiya, the present General Manager."

"Passing next to the Development Schemes in progress, the most outstanding among them is the Mysugar Hospital at Mandya which was opened a few months ago by our esteemed Dewan Sir Arcot Ramaswamy Mudaliyar. It has provision for a few beds for inpatients, besides scope for admission of maternity cases, and proves to be of immense use to the residents of the Sugar Town as well as the employees of the Company in a malaria-stricken area like Mandya. An Ambulance Car has also been ordered for the benefit of the patients resorting to the Hospital."

"Next in importance to the provision for medical aid stands the arrangement for the proper habitation of our workers. As has already been brought to your notice in previous years, sanction was accorded some time ago to the construction of three Labour Colonies at a cost of Rs. 6 lakhs. One of these built at a cost of about Rs. 3½ lakhs has almost reached the final stage and will be ready for occupation in the near future."

"Before passing on to a consideration of the Balance Sheet, I must refer to one or two other important matters that require to be brought to your notice. One of these relates to the installation of a Groundnut Oil Mill at Mandya with a view to minimising to some

extent our dependence on the oil mill owners for the supply of oil cake required for our sugarcane crop. Orders have already been placed for the purchase of Expellers at a cost of Rs. 1,66,600/- and of a steel Storage Shed at a cost of Rs. 60,000/- Plans for the procurement of groundnut seed, disposal of oil, construction of godowns etc. are well under way and all necessary action will be taken to put the scheme into operation without loss of time."

"I shall now proceed to a consideration of the Balance Sheet. The reports and accounts have been in your hands for some time and there is no need for me to deal with them in great detail. The operations of the year have resulted in a net profit of Rs 5,94,433/- after making provision for depreciation and payment of income and super taxes. If to this is added the balance of Rs. 85,710/- brought forward from the previous year's account, the total amount available for distribution comes to Rs. 6,80,143. Out of this, your Directors recommend that a sum of Rs. 4,35,856 be distributed among the shareholders for payment of Dividend of 10% together with a Bonus of 10% free of income-tax and that another sum of Rs. 1,50,000 be added to the General Reserve bringing it to Rs. 45,73,825."

"I shall now proceed to deal with the salient features in the working of the Company during the year under report."

"The season that has ended has been one of low production as in previous year. The Mills started crushing of cane on 6th Sept. 1946, and continued up to the 9th April 1947, the actual number of milling days being 191, as against 182 in the previous year. A quantity of 1,57,787 tons of cane was crushed during this period and 16,058 tons of sugar were produced, the corresponding figures for the preceding year being 1,61,312 tons of cane crushed and 17,505 tons of sugar produced. The decline in the output, as compared t last year, was due partly to the reduce quantity of cane available for milling an partly to a drop in recovery which fell fror 10 85 to 10·17 per cent."

"While the production of sugar during th last year has been low, the prospects for th current year appear to be no better. Th planting of sugarcane in 1946 was, due t various causes, the lowest on record and w must therefore be prepared for another yea of low production. Prospects for the comin year as already stated by me appear, how ever, to be more hopeful as the plantin during 1947 has progressed satistactorily an the target of 12,000 acres has been reache already."

"The Distillery is continuing to work sati factorily and our contract with the Goverr ment of Mysore has been renewed for further year up to 30th June 1948. There a great demand for our products, but it ha not been possible to meet the same full owing to limited production. With the gra dual introduction of prohibition in the Stat from the commencement of the current offi cial year, the demand for potable liquors wi go down, but the alcohol thus saved ca readily be marketed as industrial spirit."

"In conclusion, I must acknowledge th valuable advice and guidance that I hav always received from my colleagues on th Board, I must also acknowledge the loy and willing co-operation of the officers an staff of all Sections both at Bangalore and Mandya."

Some of the shareholders present mad some observations on the Report and elicite information in respect of certain matters r lating to the working of the Company. Aft suitable replies were given by the Chairma the motion for the adoption of the Repe and Accounts was passed.

(Continued on page 5)

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Proprietor & Editor: G. R. JOSYER M.A., F.R.E.S.,

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THE SOVIET REGIME

After seven weeks in the Soviet Union as correspondents attached to Ernest Bevin's Conference delegation, a corps of London jouanalists arrived back with The Truth about Russia—and made confusion worse confounded.

For the *Daily Mail's* mainly anti-Communist readers, star correspondent Alexander Clifford's first account appeared under the head-line: "Russia can't face a new war for 15 years."

Clifford's reasons: (1) Destruction in western Russia is far greater than any one (even the Russian authorities) at first believed;

(2) Last year's drought was really catastrophic. There is genuine famine now;

(3) Fuel is short;

(4) There are not enough people to do the work:

(5) The transport system and much of the remaining industrial machinery only just survived the war. It all needs urgent renewal.

Reaching much the same conclusion, Stephen Coulter wrote in Lord Kemsley's *Daily Graphic*: "The last thing Russia wants today is war. You can boil the issue down almost to such simple terms as trolley-buses, clothes and food. You have only to look around you in the big Russian towns to see the tremendous job of reconstruction, housing, feeding and industrialisation the Soviets have to do."

Swelling the chorus, the *News Chronicle's* Robert Waithman wrote: "All the signs seemed to me to show that the Russian people in their present frame of mind detest and dread the thought of another war. If the regime decided that the Russian people were required to fight, it could almost certainly make them fight. But I feel fairly sure that, as things stand now and as they must stand for some time, it cannot want war."

Herbert Ashley, Diplomatic Correspondent of Lord Camrose's Conservative *Daily Telegraph*, discussed the Soviet attitude to religion. Asserting that the church in Russia is only half free, he wrote that though worship is allowed, instruction is barred:

"Each sermon is preached in English, French and Russian, and is read from manuscript. Thus, if there is any argument about what was said having overlapped the constitutional line between worship and instruction, the written word can be evidence."

Labour's *Daily Herald* sent its Diplomatic Correspondent, William Norman Ewer, to the conference. His most outstanding impression: "The divergence of incomes is astonishingly wide. Unskilled workers—for example, the sturdy women who shovel the snow from the streets—get 275 roubles a month. A Soviet journalist assured me with pride that a popular writer, or a doctor or a lawyer could make as much as 40,000 a month. And there is no steeply graded income-tax to level things up."

By Tuesday, Clifford was dealing with Ewer's Monday theme. "It is all very puzzling at first," he wrote. "You imagine you are coming to a Communist country. And you find a far greater difference of income between the richest and the poorest than in Britan. You find tail-coated waiters serving be-medalled generals with champagne a few yards away from the most shocking slums!"

Carefully Clifford explained: There is no pretence whatever that this is a Communist society. At present, it is in the stage of Socialism leading to Communism. So the rule of thumb of this present Soviet society is "from each according to his abilities, to each according to his work.' (When Communism is achieved, that will be changed to 'from each according to his abilities, to each according to his needs.') The rewards for different work vary greatly."

Ewer had meanwhile turned from inequalities of income to an analysis of the value of Russian wages. Estimating the value of the rouble at six pence, he found that a two-lb. loaf of black bread costs 1 s. in Moscow, white bread is 6s. a loaf,

(*Coninued on page 7*)

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
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7.	Small-pox and its treatment in Vedic Times	0—2—0

A DAILY PRAYER

FOR HINDUS

By Sri. M. L. NAGANNAH, President,
Divine Life Society, (Mysore Branch)

"Oh Lord! Thou art one in reality but appear to be many only in name and Thou art worshipped by the Shaivites as SHIVA, by Vedantins as BRAHMA, by Vaishnavites as VISHNU by Shakteyas as SHAKTI, by Buddhists as BUDDHA, by Logicians as KARTA (Creator), by Jaiminyas (Purvameemamsakas) as KARMA, by Jains as ARHAN, by Naturalists as NATURE by Muslims as ALLAH, by Christians as GOD, and so on.

Every one in this World as aspires for happiness, but as we find, only a very few are happy and the rest are unhappy. Because, just as a person who sows a mango seed gets mango fruit and a person who sows a neem seed gets neem fruit, so also those that did good deeds in their past births are happy and those that did evil deeds in their past births are unhappy in this birth. So, it goes without saying that we should always do good deeds if we want to be happy both here and hereafter, Oh Lord! give us strength to do always good deeds.

If an employee does any work, his work alone does not pay him wages. But it is the employer that pays him. If a person commits theft, theft by itself cannot give him punishment, but it is the Magistrate that gives him punishment. In the same way, though our deeds in our previous births are responsible for our happiness or misery in this birth, one Being is necessary to award us happiness or misery and that BEING is THYSELF alone. If some say that it is Nature or anything else, that is another name for THEE.

In this world, there are many Religions but THOU art the one and only GOD of all Religions. Because, the followers of every Religion assert that their God alone is the God of the whole Universe. Further, if there had been two or more GODS, there would have been fighting among Gods themselves, just as people of different Religions fight with one another and there would have been therefore chaos in this world since if one God had created the world, the other would have destroyed it and vice versa. So, THOU art the one and only God of all Religions.

The followers of various Religions have got different conceptions of THYSELF and call THEE by different names, THOU art really formless. If 10 persons take 10 vessels of different shapes and go to a river to fetch water, the water in the river, though it has no definite shape assumes the form of the vessels in which it is taken and serves their respective purposes. In the same way, if a devotee imagines that THOU art in a certain form according to the conception of his Religion, THOU assumeth that form and fulfilleth the desires of the devotee in the said form alone though THOU art formless.

Further, THOU alone art the FOUNDER of all Religions. Because every Religion must have had a Founder and unless he was the incarnation of THYSELF, thousands and lakhs of people would not have flocked to his Religion. Incarnation of THINE does not mean that THOU cometh down to earth from heaven in human form, but it means that THOU imbueth THY Divinity in a perfected being. So, THOU alone hath founded all the Religions in this world through perfected beings and preached the same principles in different forms according to the time, place, circumstances and the culture of the people. Further, the common doctrine of all Religions is 'BE GOOD AND DO GOOD. BE DEVOTED TO GOD', and their common goal is the attainment of eternal happiness unmixed with misery. So, it cannot be said that any Religion is bad or inferior to another.

As all the followers of all Religions admit that THOU art real i.e., existing always without any change and all-pervading i.e. existing anywhere and everywhere, there connot be any place for any other real thing to exist. So, THOU with THY eternal and inseperable energy which makes impossible possible, manifesteth THYSELF in the form of both Universe and Individual Souls, and as such, the said Universe and Individual Souls are not different from THEE as explained below.

(a) In a Cinema, we find pictures on the screen to be real and steady. But, they are unreal and have got apparent appearance because we don't feel them if we touch the screen and they are not steady because they are ever-moving. The reason why the pictures appear to be real and steady though they are unreal and unsteady is that the screen which is their background is real and steady. In the same way, though the Universe (including physical bodies and minds) is unreal (not in existence always i.e., not being in existence

(Continued on page 6)

The Rationalist.

Monday 10-11-1947.

JUSTICE TO JUDGES

Like Galileo who was taken to task by the Papal tribunal for declaring that the Earth moves round the Sun, we were once before taken to task for saying that the appointment of outside talent for high posts would cause heart-burn to the lower judiciary. Nevertheless we cannot help saying that the recent generous order by the departing Government granting salary revision for the Services, seems to have given a "thump on the head" to the judiciary, while giving a "thump on the back" to all others.

The grade at least in ten Departments has been altered from Rs. 250-$\frac{4}{2}^{0}$-450 to Rs. 300-25-500. In the Judicial Department it has been changed from 250-$\frac{4}{2}^{0}$-450 to 250-20-450. The higher start, and higher finish, are both denied to the Munsiffs and Magistrates, the annual increment is lower than others, and the interval of grade made longer than before! It makes one almost enquire whether the first author of such a calculation was not committing a "contempt of court', by lowering the status of the judiciary as compared with most other Government officials.

Be it remembered that previously the Judicial Department and the Revenue Department were placed on a par. The pay of Assistant Commissioners was Rs. 250 to 450, of Senior Assistant Commissioners 500 to 600, and Deputy Commissioners Rs. 800 to 1200. Similarly the pay of the Munsiffs was Rs. 250 to 450, Sub-Judges 500 to 600, and District Judges 800 to 1200.

But now the revenue official grades are Rs. 300 to 500, 550 to 700, and 800 to 1200 or 1400, while the judicial grades remain as before.

Thereby the accepted principle of equality between the two services is frustrated, and a wave of inferiority complex is made to sweep over the Judiciary. We may even affirm, without drawing on our imagination, that the invidious distinction is being felt by many of them as amounting to an indignity.

From the standpoint of administrative principles, administrative policy, administrative ethics, and administrative efficiency this is an unmixed error.

Two of the seven wise men of Greece whom we quoted in our last issue, have observed that a perfect Government is one "where the Law has no superior," and "where the Laws are more regarded and have more authority than the orators."

In the British Cabinet the Lord Chancellor receives the largest salary, £10000, even the Premier getting only £5000 till a few years ago. Even in India the High Court Judges are among the highest salaried, while other judges rank alongside of the civilians.

Here too the same principle has been in force for over a hundred years. The Chief Justice has ranked higher than the first Councillor, and his associate judges ranked higher than Departmental Heads.

The judiciary fulfills two basic functions of Government, protection of property and punishment of crime. Therefore it is in theory and in practice kept on a padestal and treated with respect. That the respect is unequalled by what is accorded to any other class in society, including the priestly, is borne out by the following story.

A dispute about precedence once arose between a Bishop and a Judge, and after some altercation, the latter thought that he would quite confound his opponent by quoting the passage, "For on these two hang all the Law and the Prophets." "Do you not see," said the lawyer in triumph, "that even in this passage of Scripture, *we* are mentioned first?" "I grant you," said the Bishop, "you hang first!"

To give another instance, when even Members of Government have to swear, or rather take the oath,—they can swear at people by themselves,—they have to do so before a Judge, or before the Ruler, as in the words of Frederick the Great of Prussia "A Prince is the first servant and first magistrate of the State."

There is even a greater function which the judiciary fulfils in the body-politic. The Legislature makes the Law, But by loose wording or loose thought its interpretation becomes doubtful. Then it is the Judge who has to give it a meaning and decide its application.

Years after the French Revolution Napoleon felt compelled to admit, "Notwithstanding our pride, our thousand and one pamphlets, our speechifying, we are very ignorant in political and social science. We have not yet defined what we mean by the executive, legislative and judicial powers. Montesquieu's definitions are false.

"In fifty years I can see but one thing that we have defined clearly, which is, the sovereignty of the people; but we have done no more in settling what is constitutional than we have in the distribution of powers. This legislature, without ears or eyes for what torrounds it, should not overwhelm us with thousand laws, passed on the spur of the moment, that negative one absurdity by another, and that leave us, with three hundred folios of laws, a lawless nation! What a misfortune for a nation of thirty millions of people, and in the eighteenth century, to be driven to the support of bayonets to serve the country!"

From all these considerations the old rule placing judges on a level with civilians was sound, and there is no reason to alter it.

Therefore if the salary-revisions announced have come to stay, the mistake should immediately be rectified, and the judiciary be given the same grades as the civilians.

Editor.

MARRIAGE

Mr. ABDUL BASITH, brother of Mr M. J. Mohamed Yakoob & Bros. Timber merchants, Mysore, on Sunday the 9th Nov. 1947, at Rahmania Buildings, Mysore.

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(*Continued from page 3.*)

before its creation and destruction) and not permanent (ever changing as proved by the physical science), it appears to be real and permanent as GOD who is its background is real and permanent.

(b) If 1000 pots are placed before the Sun, the Sun reflects in every pot, and the reflection in every pot exists as long as there is water in the pot. The reflection in every water pot is no other than the Sun itself. That is to say, the Sun manifests itself in every water pot in the form of reflection on account of the existence of water. In the same way every living being in this Universe has got a physical body which stands for the pot and in every physical body there is a mind which stands for water. Just as the Sun reflects in every water pot, GOD is reflected in every mind. The reflection of GOD in every mind is the Individual Soul. Just as the reflection of the Sun is no other than the Sun, the Individual Soul is no other than God.

If the followers of every Religion realise that they as also all the other living beings are the manifestation of THYSELF, they by realistng their natural relationship with all the living beings consider the happiness and misery not only of their co-religionists but also of other living beings as theirs.

So, the duty of the followers of every Religion is not to make any difference between their co-religionists and the followers of other Religions, but to be kind and helpful to the distressed as far as it lies in their power without even thinking of doing harm to anybody at any time for any reason whatsoever, and also to revere THEE with gratitude and meditate upon THEE constantly in consideration of THY having created this world for our enjoyment and protecting all the individual souls by dispensing fruits among them according to their past deeds, just as the members of a family and the subjects of a State revere the Head of the Family and the Ruler of the State respectively with gratitude for the protection given to them.

But, in this world the majority of the people not only are bent upon injuring the interest of others to meet their selfish ends but also do not think even in their dreams of THEE who protected them in the past, who is protecting them at present and who will protect them in future. Although the Founder of any Religion has not preached that his followers should hate the followers of other Religions and give them trouble, the so-called followers in order to meet their selfish ends politically make their co-religionists hate the followers of other Religions. On account of this unrighteousness and communal hatred on the part of the people, there are disastrous wars, communal riots, famine, pestilence etc, and people are thereby subjected to great miseries in all parts of the world.

So, everyone, whether male or female shall not give up his or her Religion but observe all the Religious principles rigidly and also worship THEE in any form according to his or her taste. People should consider that all the living beings are their own self and should not injure any living being but be kind and helpful to the distressed as far as it lies in their power. If they do so, unrighteousness will disappear and righteousness will prevail in this world. As a result thereof, disastrous wars, communal disturbances, famine, pestilence etc., will vanish and all the people will be happy in this world and also attain eternal happiness unmixed with misery after they leave this world by THY grace.

The easiest, quickest and surest way to Thy Realization in this iron age is Japa, i.e., the Repetition of Thy name incessantly with one-pointed mind.

Oh Lord of the Universe! Make all righteous and perfectly free from the above said great miseries!"

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½D. slabs of chocolate sell for 30s. each, and a "pretty cheap" suit costs £50!

But Stephen Coulter spoilt the effect with a wildly different analysis. Under the five year-plan, he said, the average Russian earns 600 roubles a month. Coulter put the value of the rouble at 100 to the £, which means that the average Russian has 30s. a week to live on, and spends it thus:

Rent, 1s. 8d.; rations for himself, wife and child, with no extras, 17s. 8d.; income tax, 8d.; "voluntary" State loan contribution, 2s. 4d.; trade union subscription, 1d.; transport to work, 9d.; balance, 7s. 2d. for clothes and any necessary extras.

Turning to the Russian housing shortage, the *News Chronicle's* Waithman found it a good deal worse than in Britain. "The truth is," he wrote, "that beyond the square mile of central Moscow there lie acres of streets, apartment buildings and houses that, by average British or American or French standards, are unbelievably decayed and unbelievably overcrowded. Something like 30,000 000 people were homeless when the Germans had been driven out."

The *Herald's* Ewer followed up with some of the reasons for the Russian housing shortage: "In all planning or construction, housing takes last place. First factories, then public buildings, lastly housing. That is quite deliberate policy."

Meantime Waithman had been trying to find out what the average Russian thinks of Britain. His findings: "In some of the Russians I talked to, there seemed to be, not far below the surface, a fascinated interest in the ways of the West—a shy, half-incredulous curiosity... As far as I could see, Soviet propaganda has never attempted to turn the Russian people against the British people.

"The implication seemed always to be that the British people were all right, but, like the American people, they were being exploited by groups of unscrupulous monopolists, wielding uncanny power over the Government.

Clifford warned his *Daily Mail* readers: "Make no mistake, this is a crusade such as the world has not seen since Mohammedanism rose."

"Everything is a calculated move towards the ultimate triumph of Communism."

But to the Communist *Daily Worker*, busily purveying its own version of the truth about Russia, none of the other correspondents cut very much ice. Walter Holmes wrote sarcastically: 'what a harvest of information is now being offered by the newspapers about Russia! And all gathered in seven weeks!"

"The war... introduces factors of which none of the correspondents appear to be able to take account (although Alexander Clifford of the *Daily Mail* does try.)

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THE XIANS' RIGHTS

Mr. D' Sumitra, B A., B.L., M. Ed. writes:

Saturday the 1st November 1947 was declared a public holiday in honour of the formation of the Responsible Government in Mysore. The joy in the victory of the Congress was shared by many, if not by all the people of Mysore. The Interim Government, the first big step in the establishment of the Responsible Government has been formed. There is no Christian in the Cabinet to represent Christian Community. This very first act of the Congress has disappointed many Christians and even some Non-Christians and has caused great dissatisfaction. Nay, the pride of many a good Christian has been hurt and wounded mortally. This omission of a Christian on the Cabinet has not been accidental at all, but deliberate. Some of us were assured a few days before the personnel of the Interim Cabinet was announced that the various representations of the community made so far, "will be given the earnest consideration of the Mysore Congress." As a Christian I do not at all beg that a Christian should be included. On the other hand I feel that he has a right to be included. When people do not respect others' rights, disputes arise, and they need to be judged by impartial higher authorities, by public opinion, by "the still inner voice" and it is to the latter two that I now appeal against this great deliberate injustice. The issues that arise out of this are:—

1. Why have they omitted a Christian Representative?

2 What are the reasons which make the Christians feel that they have a right to be included.?

3. Should these rights be contested now alone?

4. What is the remedy?

In the following I like to answer briefly the above.—

1 What are the reasons for the omission of a Christian Representative? The alleged reasons for the exclusion of a Christian Representative, that I could gather so far, are given below briefly together with my answers.

(i) Selections are not made on community basis; but on "efficiency and integrity basis."

Answer—The selections do not at all indicate this; but per contra. They indicate communal selections. For example; it is quite easy to get all of them ful-filling the efficiency and integrity criterion from only one community. Such a selection of Ministers from only one Community is unthinkable. They dare not form a cabinet without a Muslim or a Vokkaliga or a Lingayat.

(ii) All the 25 to 30 communities in the State cannot be represented when there are only 9 seats on the cabinet.

Answer.—For the purpose of representation, no Government anywhere in India has so far counted 25-30 communities. Of the 6 or 7 communities that have been taken into consideration Christian Community is the third or fourth in the list.

(iii) The community had its claims satisfied when Dr. Royan was Minister.

Answer—So also the other three communities noted above. The Brahmin, Muslim, Vokkaliga and Lingayat communities were represented respectively when Messrs. Seshadri, Sheriff, Appaji Cowda and Siddappah were Ministers.

(iv) The Congress has suffered, sacrificed and has finally won: and so the Congress alone will select whomsoever they please to safe-guard their victory.

Answer.—Absolutely they have a right to share the spoils; but this is selfishness pure and simple! and is far from the ideals of the Congress.

(v) The Christians as a Community have refrained from participating in the Congress Activities aimed at subverting His Highness's Government,

Answer—The Christian Religion teaches us to be loyal, obedient, God-fearing and Non-violent subjects; as such we could not participate in such activities: we were neutral. Further Adikarnatakas and Muslims did not join them (Congress) and they even stood hostile and they have been included in the Cabinet.

(To be continued.)

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KINGSHIP

Largely as a result of war-time damage to private property by the King's servants, both military and civilian, a new law has just been passed which makes it possible, for the first time, for a subject to sue the King in England.

Hitherto he could only petition for the redress of wrongs committed by the King's servants. It is still not possible to sue the King as an individual, but only as an official, the head of the State.

In law, the King as an individual is not answerable to any of his subjects. In theory, if he were to shoot the Prime Minister in broad daylight, and for no apparent reason, he could not lawfully be arrested or tried. No court may sit in judgment on the King.

King George would be within his rights if he declined to sign a Bill submitted to him by Parliament. This royal prerogative has not been exercised since the reign of Queen Anne, but royal powers do not grow obsolete in law. It is a last line of defence against dictatorship by any Parliament that might be intimidated by any section of the community, whether of Peers or other groups. It is a safeguard for the minority,

There are, however, several reservations. In the middle ages, Parliament insisted that certain orders issued by the King must be sealed by one of the two Seals of England—the Great and the Prevy. These Seals have always remained in the custody of impartial and incorruptible officers of State. James II thought that by throwing the Great Seal into the Thames he could suspend the Government, and theoretically he was right.

Nevertheless, the King has these powers conferred upon him by law, and no man may lawfully hinder him from enjoying them, for the Constitution still works on the assumption that all power springs from the prerogative.

In other ways the King is less privileged than any of his subjects. He may not rent a house, for by doing so he would demean himself into the position of a mesne tenant, and that, according to ancient law, would be incompatible with his status as overlord.

The King may not vote. He is expected to remain aloof from politics. His motor cars, on the other hand, are not bound to observe police regulations, nor need they bear number plates. Royal telegrams take precedence over all others, and Royal letters do not have to be stamped. They are franked by the Post Office. And the property of any subject who dies without leaving a will may, in certain circumstances, revert to the King if the deceased left no heirs.

On his official income the King does not pay income tax His father and grandfather and Queen Victoria did so, but merely because the tax was in those days considered intolerable—though it stood at a few pence in the pound—and the Sovereign decided to set an example to the country.

The King, however, must pay income tax and super tax on his personal belongings, incomes and estates. He also pays for seats when he visits a theatre, to which he usually goes as a private individual On such occasions it is unlawful to advertise that the King will attend. He may request that the National Anthem shall not be played, in case his identity be discovered when he does not stand up, and his privacy be thereby marred.

The power of life and death in ordinary cases now rests with the Home Secretary. Parliament has decreed that he alone shall remit death sentences. But the wording of any such remission still remains as though it came from the King, as in theory it still does.

The power of the King, in fact, is limited by custom to the expression of the wishes of the Cabinet.

(*Continued on page 6*)

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth .	0—2—0
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7.	Small-pox and its treatment in Vedic Times	0—2—0

The Rationalist.

Monday 17-11-1947.

KARNATAKA UNIFICATION

Cardinal Richelieu, French ecclesiastical statesman of 300 years ago, declared, "I wish the Spanish language to be heard only in Spain, the German only in Germany; but wherever French is spoken ought to belong to me."

The aim of a Karnataka Province about which some language enthusiasts are getting feverishly busy evinces the same covetous mentality. It is the same mentality which fired Hitler when he grabbed Danzig and the Sudetanland, and forced the exchange of population with Italy.

Richelieu and Rousseau have, with all their grandiose efforts, left the Frenchmen of today much worse off than they were ever before. Hitler's and his Germany's meteoric rise and abysmal fall might serve as a lesson and a warning to other men of insensate ambitions.

But unfortunately such lessons have no meaning for the human mind blinded by love of power. It thinks that it is different from the previous ones. It thinks that it is good while the others were evil. It thinks that it will succeed while the others failed, and plunges innocent millions in misery, ruin, and death!

The cry of Karnataka Unification, an Karnataka Province was set up in Mysore by so-called Kannada Scholar-author, Mr. B. M Srikantiah, Registrar-cum-Professor of th Mysore University, who went to the length o parading a hand-kerchief bearing the imprin of a Kannada Province according to his con ception. He contemned all previous Men o Letters in Kannada, and deeming himself ar apostle of Modern Kannada, gave it a quee stilt and twist which has converted it from thing of natural beauty into a painted Jezebel.

Kannada literature, Kannada culture, Kan nada unification, and Kannada Province ar not all identical. Kannada literature prope has taken birth and been fostered by Mysore and not by Dharwar, Raichur, or Mangalore

The expression Kannada culture is a mis nomer. Kannada is the language in which Hindu culture has found expression in this part of the country, just as elsewhere in other languages, Telugu, Gujarati, Hindi, Tamil, and Malayalam. They are not so many different independent cultures. The Mysore University, Madras University, Andhra University, do not propagate seperate cultures.

Kannada dialects are spoken by two-thirds of the people in Mysore, and in parts of Madras and Bombay Presidencies and Hyderbad. None of the parts can be claimed to be a purely Kannada territory. In all of them Kannada speaking people are interspersed and mixed up with Telugu, Tamil, and Mahratta communities. For generations they have had their own forms of Government, and lived their own ways of life. To speak glibly of snatching parts of Bombay and Madras and Hyderabad, and clubbing them up with Mysore under a hybrid sort of Government, is a heartless playing fast and loose with men's lives. As it is we are seeing that the happy era promised rom national independence has resulted in a bloody mess. Whatever may be

the gain in status, power, and money, to the men riding in the golden howdah of imperial Government, to the average citizen it is nothing but worse misery than ever before. They continue to be the ants under the wheels of Juggernath!

After nearly a decade of horror and nightmare, and discomfort and misery, the people of India and Karnataka want some peace, want some material comforts, physical ease, and mental happiness. We are already having more than enough of meaningless territorial permutations and combinations inflicted on us by shortsighted politicians. Like Napoleon's army in Siberia, like Alexander's army at the Indus, we feel weary and footsore, and want that demagogues with new schemes should leave us alone for a time. Let the people, and let the newly formed Governments, have some breathing time, to set and to consolidate, if we may use Engineering language. After all we are living yet in the 20th century, and time is eternal. Let us not seek to pack all good things into one brief hour.

Meanwhile there is nothing to prevent Kannada people of various parts from coming together and cultivating friendship and affection. How much affection is being exchanged we are hearing with regard to the Karnataka Parishat! Threfore we would tell the Karnataka Province enthusiasts, "You have achieved your independence just now. Enjoy its benefits a bit. Don't rush for fresh conquests like a mad horse. And leave something for your sons to work for, strive for, suffer for."

Editor.

MYSORE INFORMATION BULLETIN

We acknowledge with thanks the Constitutional Reforms Special Number of the Mysore Information Bulletin from the Publicity Office, Mysore Covernment. It is adorned by a coloured portrait of H. H. The Maharaja, and rather unflattering photographs of Members of the newly formed Ministry. The cover presents a picture of the veteran statesman, Sir Ramaswamy Mudaliar, and the new *debutante* Chief Minister, Mr. K C Reddy, looking at each other lovingly, or as though trying to mesmerise each other. We would have been reminded of two Test Cricket Captains if they had looked less sentimental.

It contains the two proclamations of H. H The Maharaja, and thought provoking articles by departmental Heads about the various projects contemplated in the economic life of the State, as though to show what Herculean tasks the new Ministry have shouldered.

It is a nice and elaborate production, and its issue within a few days of His Highness's second Proclamation, by an office notorious for its slowness, would have caused wonder had we not realised that the articles were all set and ready for the "Exhibition Handbook," and when that fell through they were dressed up into the "Constitutional Reforms Special Number" now before us, to instruct, enlighten, and astonish the public of the State.

Ed.

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(*Continued from page 3.*)

Walter Bagehot, the constitutional historian, once compiled a list of the things that a King of England may do. He may lawfully disband the entire fighting forces. He may sell every warship and weapon to the highest bidder. He alone may lawfully recruit for those Forces; it is technically a Statutory offence for anyone else to do so.

In time of war or other national emergency the King may lawfully enter anyone's property and stay there until the emergency ends. He may even requisition that property. As many of us know to our cost, he has exercised that right fully —not, of course, personally, but through the vast horde of civil servants for whom the taxpayer must now provide salaries and accommodation.

When Queen Victoria saw Walter Bagehot's list she exclaimed; "Oh, the wicked man, to write such things. My people would not believe him!"

But it is unlikely that the King will attempt to take his Royal Prerogative out of cold storage, for it is now exercised largely with the advice and assent of his Ministers, who, in turn, are responsible to the Houses of Parliament and thence to the voters.

It is a vast theoretical power, and it is not so much a king or a man or even an office, but rather a spiritual kinship that we acknowledge when we rise and say: "Gentlemen, the King." J P.

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Sri Saptharishi Rajagopalan writes from Bangalore

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We are conscious that the holy day is celebrated in an Independent India. With the conquest of the noble light of freedom, we are celebrating the Deepavali Day, the day inaugurating the Circle of Lights, i.e, the lights that are evershining.

We shall submit our unanimous and solemn prayer before the ever-lighted one, who is essential for human existance and whom Mr. Dryden called as the glorious lamp of the Heavens, craving thereby his suprime Blessings over every human kind. We shall endeavour to the best of our ability and strain every nerve of ours to uphold the glorious national flag and towards acquiring a shining and sagacious, an enviable and enjoyable status of our Motherland

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looking at one page I thought it must be a man of 70 to possess all that wisdom; looking at another I told myself that virile vigour of expression shows him to be a man at the prime of life; and looking at still another I thought that only a boy of twenty-one could be so absolutely sure about anything! Which is right? Why don't authors put their pictures in their books so that one might turn to the pages when puzzled?"

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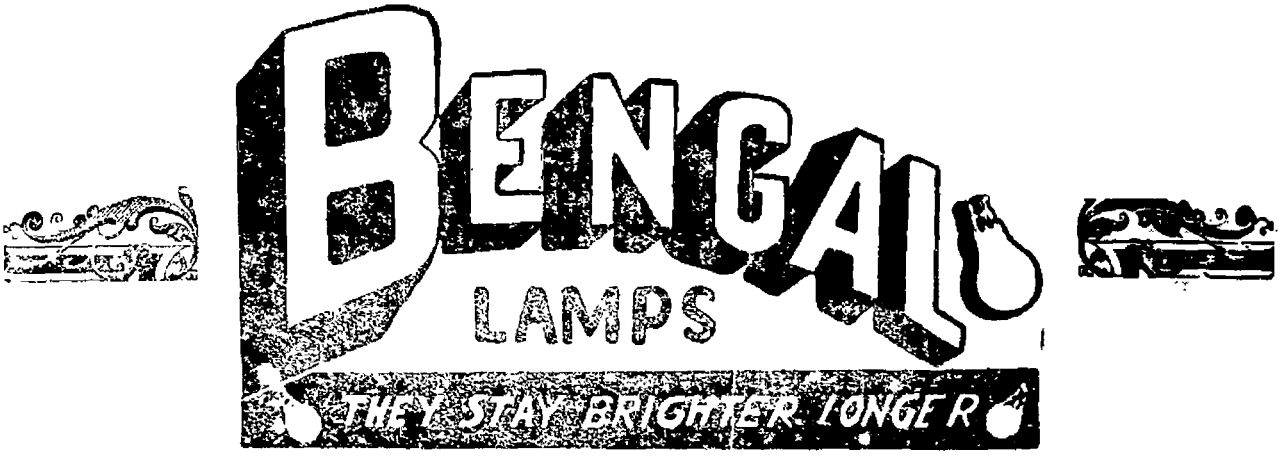

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THE XIANS' RIGHTS

Mr. D. Sumitra, B.A., B.L., M. Ed. writes:

(Continued from last issue)

2. "What are the reasons which make the Christians feel that they have a right to be included?

Answer—i. The Christian Community is an intellectual community. The percentage of educated persons in the community is greater than it is in any other community in the State and it is almost cent per cent.

ii. The Christian Community is running educational institutions of all types, wherein more than 90 per cent are non-Christians. Many State Officials now in service had their education in Christian Institutions,

iii. The Christian Community is also running many hospitals and dispensaries where patients are treated irrespective of caste or creed. The Community has also many free-boarding homes, orphanages, homes for destitutes, children and women and old and infirm persons. No single community in the State does so much of public benevolent work as the Christian Community. Such work is being done in Mysore for over a century.

iv. The latest Democratic Governments in the Provinces and States outside Mysore and the Interim Government of the Dominion of India which this State has joined, and whose procedure the Mysore Congress ought to follow, have a Christian in their respective cabinet of Ministers. In many cases they have been taken without even being asked for it.

v. The Christian Community has rendered valuable services to the Government, palace and the State and it cannot be ignored by the Congress Government in the time of its victory.

vi The present population of Christians with the retrocession of the Bangalore Cantonment is over two lakhs, the largest of all minor communities. If this community is neglected by the Congress Government it is impossible for us to believe that the Congress is interested in the minor communities.

vii. When the cabinet consisted of only two, an five members it had a Christian on it. When it ha expanded into nine there should be a Christia on it.

3. Should these rights be contested now alone?

Answer.—It has been suggested that Christian should wait patiently for some time, at least durin the interim period. This is a good and natura advice which the people at the top calmly tell th people at the bottom. Some would say that th Cabinet has a hard task to face and there should b a strong opposition and so better to keep out True; "grapes are sour". This only causes on to resign to fate and does not strengthen. Thi is just the time for a Christian to assert himself. I he is neglected, ignored and even hated in this bi first step, what guarantee is there that he will no be ill-treated later. We have not enough faitl for the contrary. It is their duty and burden t create faith in us, so that we will follow them wherever they lead us.

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4. What is the remedy?

Answer.—There are two ways, any of which can be followed immediately quite safely and honourably.

i. There are two Vokkaligas and two Lingayats on the Cabinet now. Either of them could be reduced to one and a place may be given to a Christian.

ii. His Highness the Maharaja of Mysore, in his royal declaration has graciously announced thus: "The Ministry shall consist of not less than 9 of whom not less than 6 shall be Congress and not less than three chosen from outside the Congress" Let the Congress generously suggest the expansion of the cabinet by the addition of a Christian on it and get the gracious approval of His Highness the Maharaja of Mysore.

Recently one thoughtful hindu lady belonging to the Congress itself said in connection wsth the new Cabinet that in as much as the Congress has ignored the Christian Community for a representation on the Cabinet, "the Congress people are wanting to carry on this new administration in Mysore, with human efforts only and without the blessings of God." This is very true. Divine blessings will last on them if they are fair and just to all communities. I only plead for justice at the hands of the Congress Government and let fairness and justice crown their victory to make it divine."

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THE MYSORE PRINCESS HOSPITAL

The Princess Cheluvjammanni Maternity Hospital in Mysore has been earning an unenviable name for itself under its ill-trained and ill behaved staff. It was bad enough when the Medical Department had a single head. The separation of the women's section under a female head has only made things much worse. We do not know what report she gives to Government to justify her existence, but she cannot have much to say about the efficiency of the staffs and utility of the institutions under her control.

The above hospital has been under a Dr. (miss) Captain intermittently for many years. We do not think that Diana incarnate or Minerva incarnate could be prouder. But a proud person could be kind-hearted and conscientious as a public official. In fact he or she ought to be that, or get out, or be sent out. Our impression of the lady named is that she is more like a peevish ice-chest, than a public-spirited and humanitarian medical woman. And her assistants, taking the cue from her, are equally unhelpful and ill-treating to the public, like jail-warders in-charge of enemy convicts. Compared with the Mission Hospital in Mysore the Government-owned Princess Hospital has become a byword for a worthless institution more to be avoided than to be approached.

We trust, on behalf of the public, that the officials of the institution will turn over a new leaf before long, or be made by Government to turn over new leaf.

Editor.

The Rationalist.

Monday 24-11-1947.

ANNIE BESANT

We need not prefix the tag, "Mrs", because Annie Besant was not great as the wife, sister, or daughter of any person, but great in her own right. She was a gift of the Gods to the latter half of the 19th and early 20th centuries. She was like a dynamo charged with electricity, radiating power, and bursting out with light. School-boys loved her, adult men adored her, old men worshipped her, all women admired and envied her.

She was not one woman, but many women of talent combined into one. Like Gandhi she was a rebel from the beginning of her career. Gandhi was a political rebel. She was an intellectual rebel. The Maid of France roused one Province, her country, to rise against her invaders. Annie Besant roused an Empire against its invaders, and they her own country-men.

Mrs. Besant was born in England on October 1st 1847, ten years after Queen Victoria's accession, ten years before the Great Indian Mutiny. Victorian conservatism must have irked her riotous and uncurbable girl-hood. They were days of maiden modesty and no liberties, no co-education, no high skirts or low necks, no cinemas, or boy-friends, or dance-clubs. At the age of 20 she was married to a clergyman.

The marriage was a success to the extent of producing two off-springs: but was a failure so far as happy domesticity was concerned. Her religious doubts wrecked her home, and she and her daughter were thrown on the world.

Journalism even then seems to have been the last resource of the forsaken, and she entered it and plunged herself into it. Revolt against the existing conventions, religious and social, desire to probe into the heart of things and expound it to mankind, were the impelling forces of her life and conduct then and ever afterwards.

Curiously enough her journalism brought her into alliance with another riotous man of the times, Charles Bradlaugh, Bradlaugh known as the atheist, Bradlaugh who made Parliamentary history, Bradlaugh whom the Indian National Congress acclaimed, "Member for India". With Bradlaugh she brought out the "National Reformer," and produced the "Knowlton Pamphlets" advocating birth-control. Prosecuted for propagating obscene literature, they fought for the liberty of the Press, and achieved success. In 1888 as Secretary of the Match-makers' Union she organized the strike of match-girls of Bryont and May for improved working conditions. Then she came under the influence of W. T. Stead, most famous of British Journalists, Editor of the "Review of Reviews," and author of the harrowing book, "Maiden tribute of Modern Babylon", from whom she passed on to Madame Blavatsky.

But we must tell our readers something of Bradlaugh.

Bradlaugh was an irreligious and independent thinker and propagandist. In 1880 he was elected to Parliament from Northampton. He could not take his seat without taking the oath, and he would not take the oath as being against his conscience, as he did not believe in God and religion. For three years from the bar of the House of Commons he argued his case and was rejected. But three times Northampton re elected him. Great Gladstone's efforts to convert the oath into an affirmation and so enable him to take his seat failed. In 1884 he took the oath and his seat.

Our readers can realise the quality and mettle of the man by some of the words he addressed to Parliament in that connection:

"I have always taught, preached, and believed in the supremacy of Parliament, and it is not because for a moment the judgment of one Chamber of Parliament should be hostile to me that I am going to deny the ideas I have always held; but I submit that one Chamber of Parliament—even its grandest Chamber, as I have always held this to be—has no right to over-ride the law."

"I beg you, before the step is taken in which we may both lose our dignity—mine is not much, but yours is that of the Commons of England,—I beg you, before the gauntlet is fatally thrown, I beg you, not in any sort of menace, not in any sort of boast, but as one man against six hundred, to give me that justice which on the other side of the hall the Judges would give me were I pleading there before them."

"I know that no man is a good advocate for a great principle unless he himself be worthy of the principle he advocates."

"Hon'ble Members have said that an amending bill would be a "Bradlaugh Relief bill." Bradlaugh is more proud than you. Let the bill pass without applying to elections that have taken place previously, and I will undertake not to claim my seat, and when the bill is passed I will apply for the Chiltern Hundreds. I have no fear. If I am not fit for my constituents, they shall dismiss me, but you never shall! The grave alone shall make me yield!"

After taking his seat in 1884, Bradlaugh became a champion of India, and introduced a bill for the reform of the Indian Councils. Coming to India to hear the views of Indians regarding its clauses, he attended the open Congress Session of 1889, which was called the "Bradlaugh Session." Says the Congress Historian of the time,

"At the conclusion of the proceedings of the Session an address was presented to Mr. Bradlaugh from the Congress, and quite a file of addresses in silver and gold caskets as well as other presents from different parts of the country were laid covering the large Presidential table.

"Mr. Bradlaugh then delivered an Address which in its earnestness, sincerity and fervid eloquence, made a deep impression on the minds of the audience, which comprised also a section of the European population of Bombay.

"In his deep resonant voice, which held the vast assembly spell-bound, the great friend and champion of India said, 'For whom should I work if not for the people? Born of the people, trusted by the people, I will die of the people.' Here was a man who was a fearless advocate of truth and justice, who, 'never dreamed, though right were worsted, wrong *could* triumph?' and when shall England and India have such another?"

(To be continued) *Editor.*

HAPPINESS

Nothing is happiness which is not shared by at least one other, and nothing is truly sorrow unless it is borne absolutely alone.

DREAM

The eighth Duke of Devonshire once told some friends: "The other night I dreamed that I was addressing the House of Lords. Then I woke up and, by God, I was!"

SPEECH AND THOUGHT

At the Paris conference a reporter asked a hurrying diplomat what he thought about a certain international problem. "Don't bother me now," snapped the deplomat. "I must make a speech. This is no time to think."

* * * *

Bad weather always looks much worse through a window!

* * * *

Your opinion of others is apt to be their opinion of you.

FORECASTS

Statesman Baron Lyttelton, in 1739: "Our revenues mortgaged, our credit sunk, our people exhausted and dispirited."

Lord Shaftesbury, in 1848: "Nothing can save the British Empire from shipwreck."

Disraeli, in 1849: "In industry, commerce and agriculture there is no hope."

The Duke of Wellington, in 1851, shortly before he died: "I thank God I will be spared from seeing the consummation of ruin that is gathering around!"

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The Manager,
"Rationalist," Mysore.

TWO REASONS

A Contractor out in the Northwest had been trying for months to collect an overdue bill. But all his pleas and threats were completely disregarded. As a last resort, he sent a tear-jerking letter, accompanied by a snapshot of his little daughter. Under the picture he wrote, "The reason I must have the money:"

The prompt reply was a photo of a voluptuous blonde in a bathing suit labeled: "The reason I can't pay!"

UGLY FACE

Late for an appointment one day, I rushed to a subway change booth and slapped a dime on the counter. I waited a long time (fully ten seconds), then looked up to see the cause of the delay. I stared squarely into a face bearing one of the ugliest expressions I've ever seen. I'd done nothing to warrant any nickel-changer looking at me like that, and I said sharply: "Come on. Give me two nickels. Don't stare at me like that." It was only after I had spoken that I became aware that the hostile countenance glaring at me was my own face, reflected in the glass front of the empty booth!

When the initial shock had worn off, I realized with a start that I had been privileged to see myself as I appeared to others! That incident was a turning point in my life. Many times since then, I've checked a hasty impulse to be unpleasant by recalling that face in the glass.

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
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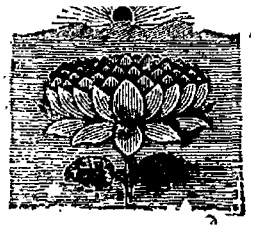

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MEMORY VS. PAD & PENCIL

A businessman I know won't trust his memory for a telephone number he has to dial several times a day; each time, he looks it up. His pockets bulge with memoranda and appointment lists which he consults every five minutes. He'd as soon go around naked as be caught without a pad and pencil to jot down every fact he wants to be reminded of.

I could cite thousands of examples of this sort. All these people have memories which, basically, are just as good as yours or mine. But they refuse to trust them. Memory is like a muscle; it's strengthened by exercise, weakened by idleness.

Some people imagine that the more information there is in their minds, the more difficult it is to find room for anything else. They use this as an excuse for "not burdening their minds with unnecessary facts." But psychology has shown that the more you know, the easier it is for you to acquire further knowledge! Learning and remembering take place by association; and the more information your memory is stocked with, the more ideas are available to make associations with. For example, anyone who has studied several foreign languages will assure you that the second language always comes more easily than the first, the sixth with less effort than the fourth.

Another common supposition is that, beyond a certain point, for each additional fact you acquire you forget something else—that the memory storehouse has a fixed capacity. This notion is as nonsensical as the other. So far as science has been able to discover, there is no limit to the capacity of the human mind.

Apparently, once you've had an experience or learned a fact, it is indelibly written on your unconsciousness. A man of 78 who died in a New York hospital recently had come to this country from Finland at the age of five. As a grown man he couldn t remember a word of his mother tongue. Nevertheless, during his last illness he babbled in Finnish for hours. In all those years had he not forgotten the words he knew as a child. His memory had been retentive enough; only his recall was faulty.

A physician was making a routine blood count when a colleague entered the laboratory and asked his opinion of a difficult case. The problem was so challenging that he forgot about the task in hand. After the other physician had left, he returned to the blood count, only to discover that there on a sheet of paper beside his microscope was the count all completed, checked and correctly added up! His unconscious mind had taken charge while his consciousness was elsewhere!

People differ greatly in their ability to call upon their memories for different types of information. Let a policeman, a politician and a sanitary engineer visit a strange city; each will note and remember different things. Such differences are partly explained on the basis of differing interests.

But differences are also attributable to the ways in which people acquire knowledge most easily. If you are dominantly ear-minded, you are likely to recall a telephone number by the way it *sounds*. If you are eye-minded, you probably remember it by the way it *looks*.

It's not by accident that Jim Farley is able to greet thousands of men and women by name, that John Kieran carries inside his head a whole encyclopedia of useful and entertaining information, or that Roscoe Pound, formerly dean of Harvard Law School, is able to speak for hours without notes and later recall his speech verbatim!

You, too, can be a Farley, a Kieran, or a Pound—provided you're willing to go to the same trouble. If you want a memory that is at once limber, responsive and well organized, you've got to train it.

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Anyone who wishes to acquire a reliable memory ıould devote from 15 minutes to half an hour ıily to mental setting up exercises. These can be elaborate or simple, so long as they force you to *think*.

Here are three simple mental calisthenics:

1. Let your mind wander for a few minutes, then try to reconstruct your thought-train, in reverse. For example: Sitting on the beach, you see a sailboat. It reminds you of the toy sailboat your son Tim received as a present from his Aunt Kathie. You remember that you must send Kathie a postcard, and that you saw some attractive picture postcards in a shop in the village. A road map was displayed with the cards, featuring tours of nearby points of interest. You muse that it's too bad you left your car at home.

Now, try retracing your thoughts, starting with auto trips, and working back through road maps, postcards, Kathie, toy, to sailboat. You may find this difficult at first, but there's no better discipline.

2. Think of a room you know well. Visualize the position of each door, window and piece of furniture. Where is the radiator, the light switch? Are there any draperies? What pictures are on the walls? Make your reconstruction as complete as possible. Next time you are in that room see what you overlooked.

3. Recall as precisely as possible the events of the past hour. Where were you one hour ago? What were you doing? What did you think and feel? Then what happened? The more detailed you make your recollections the better.

Try studying the face of someone sitting near you when you are on a train or bus. Then close your eyes and mentally describe that face to someone else. Or, in the evening, mentally list everyone you talked with during the day, and review what was said.

If you will follow these suggestions conscientiously for a few weeks, you should find your ability to recall names and faces markedly improved. You'll probably surprise yourself by remembering addresses and phone numbers before you look them up. You may even discover that you can complete a day's marketing without once referring to your shopping list, and that you can keep appointments with your dentist without tying a string on your finger!

As confidence in your memory increases, you'll tend to lean less and less on these external aids. Pretty soon you should be ready to throw away your mental crutches and stand on your own feet!

B. F.

University of Mysore

No. G. 3-555/47-48. Office of the University of Mysore,
Mysore, *Dated 18th November, 1947.*

NOTIFICATION

Under Statute 76 (page 43 of Calendar Vol. I for 1944-45) extracted below ** Registered Graduates (who have been enrolled as Registered graduates) of this University are requested to send their applications for revision or correction in the following form * so as to reach this office on or before 15th December 1947:

** "76. The Register of graduates shall be revised and corrected on the first day of January each year. Applications for revision or correction shall reach the Registrar not later than the fifteenth day of December, preceding."

2	3
Name (with degree or degrees)	Enrolement No.	Address.

By order,
Sd. D. S. GORDON.
Registrar.

The Rationalist.

Monday 1-12-1947.

ANNIE BESANT

II

Returning to Annie Besant, we note the curious fact that in her 32nd year, 1879 and 1881, she matriculated from the London University and took the Intermediate in science. Someone has said that one way of knowing a subject is to try to teach it to others. So Annie Besant's desire to know the truths of life took the form of workmen's lectures on science, and a series of scientific text-books. Lectures on the French Revolution followed, and then she joined the Fabian Society and examined Socialism. Hypnotism and spiritualism came also within her purview and active pursuit.

To a mind thus prepared Editor W. T. Stead handed the "Secret Doctrine" of Madame Blavatsky for review. The book was an exposition of the mysteries of the Universe in the form of a science, the science of Theosophy. It was like opening the gates of Elysium to Mrs. Besant. She found in it the answer to her life's quest, and dedicated her great personality to its propagation to the four corners of the world, from Ojay to Melbourne, from Colombo to Helsingfers.

From 1887 to 1891 she worked with Madame Blavatsky, and on the death of that remarkable woman in the latter year, she became the spiritual leader of the select and noble band of truth-seekers who went by the name of Theosophists. She made herself a master of occult studies and of Yoga and clairvoyance, and her production, in collaboration with C. W. Lead-beater, of the work "Occult Chemistry," is considered a striking contribution to the knowledge of the atom, which today has established its supremacy as a world force.

In 1893 she came to India, and founded her home in that most ancient and most famous of the world's cities, Benares. As Viswamitra, the valiant king, willed himself into a Bramharshi, Mrs. Besant, the Anglo-Irish Christian, willed herself into an Indian, not an independent Indian of 1947 who in his momentary elation disowns his ancestors, but a thorough Indian Hindu, taking Hindu food, wearing Hindu dress, and studying the innermost truths of Hinduism. Not only that. Seeing that educated Hindus were becoming denationalised from ignorance of their own faith and culture, she began to rouse them into a love of their own faith by her entrancing oratory, by her prolific pen, and by her inspiring personality.

She anticipated Gandhi in popularising the Gita, and in the advocacy of universal prayer by her Sanatana Dharma hand-books. In order to nationalise education she started the Central Hindu College, which under the fostering care of the illustrious Madan Mohan Malaviya has developed into the Hindu University. Her Central Hindu College Magazine was an inspiration to most young men of the time.

After some years at Benares she migrated south, and established a unique colony at Adyar near Madras, where amidst pleasant

sylvan surroundings she and her band of disciples could pursue their quest of truth with undisturbed tranquillity.

When we hear today Mahatma Gandhi speaking of his protege, Pandit Nehru, as "the jewel of the nation," we are reminded of Mrs. Besant presenting the boy J. Krishnamurthy as "World Teacher." That episode brought her some odium, but woman of indomitable courage and inflexible purpose as she was, odium or praise was all one to her. Like the king of birds, Eagle, which rises above winds and clouds, she rose higher at each step. The Krishnamurthy episode was in 1913.

In 1914 she shook the country with her lectures "Wake Up, India", urging social reform, and launched out the Home Rule League, for the freedom of the country. And in order to back it up, she started the virile daily, "New India". Her fierce propaganda in the Press and on the platform evoked admiration from leading Indians. Dadabhoy Naoroji expressed his thankfulness that "the West had given the East such a brilliant leader." And Gandhi too declared, "Annie Besant brought Home Rule within the consciousness of every Indian village, let alone the towns and cities." And when the Government got panicky and interned her, he threatened to march on foot to signalise the protest of the nation at the outrage.

On her release shortly after, she became the idol of the nation, and continued her religious, social, educational, and political work with boundless energy. She was elected President of the National Congress in 1917. Following the Montford Reforms, she drafted the "Commonwealth of India Bill" for presentation to Parliament, and nearly 80 years old, gave a series of lectures on political science, defended herself against prosecution in the Madras High Court under the Press Act for her writings in New India, and in 1926 published her last book, "India, Bond or Free." By then she was 80! A few years later in 1933 her much worked human spirit passed out of its mortal frame to attain unity with God.

Annie Besant was an outstanding woman of her age. She was one of those luminous personalities whom God sends out occasionally to inspire and work for their fellowmen. Looking over the range of international figures during the last two generations, whom shall we place beside her? Madams Curie? Mrs. Roosevelt? Queen Elizabeth? Mme. Chiang Kai Shek? Mrs. Sarojini? Mrs. Pandit? Mrs. Nehru? Mrs Gandhi? Mrs Kamala Devi?

The best of them pale before her magnificence! She was a great learner, great thinker and great worker. As the head of a world-wide religious order she could have lived a life of religious aloofness like Ramakrishna or Arabinda Ghosh. But no. She was like a diamond with many facets, or a Japanese volcano with many spouting craters. She was spiritualist, politician, author, editor, lecturer, and organiser, and was distinguished in each of those roles!

She received her spiritual salvation from India, and in return worked for Indians' political, social, and moral development. She found a people decadent and unworthy of their past, and roused them out of the slough of denationalism. She found a nation struggling under foreign yoke, and led their fight towards freedom. She was a rare woman, a great woman, a jewel of a woman! When shall there be such another?

Editor.

BEWARE MOTORISTS

In the early 1900's, the first automobiles struck so many pedestrians and frightened so many horses that Tennessee passed a law requiring every motorist who planned a drive to warn the public one week in advance by inserting a notice in the newspapers.

Among the secret documents of the Ovra, Mussolini's former Gestapo, which were discovered in Bari, Italy, was one dossier containing a complete record in code, of the romances of *Il Duce*. It discloses that, during the 21 years of his dictatorship, Signor Mussolini had affairs with no less than 74 ladies on whom he spent more than $5,000,000!

U. S. PRODUCTS

The blackface minstrel show and strip tease act of burlesque in which a girl disrobes piece by piece, are the only forms of theatrical entertainment that originated in the United States.

UNHAPPY WHITES

The suicide rate for Negroes in the United States has averaged, for several decades, less than a third the rate for white people.

JET POWER

The jet power of rockets, which has so far been employed almost wholly as a propulsive force, is expected to be used in the opposite way—to brake the speed of planes and trains in cases of emergency. Experts estimate that a train which travels 1500 feet after the air brakes are applied could be brougt to a stop in 375 feet, or one fourth the distance, by the additional braking force of forward-firing rockets installed on the locomotive.

&

The oldest symbol representing a word is "&", known as the ampersand. Originally, it was one of the 5000 signs in the world's first shorthand system which was invented by Marcus Tiro in Rome in 63 B.C., and used for 1000 years. Not only is "&" the only one of these signs to have survived, but it is used today as the symbol for the word "and" in several hundred languages!

MALE NAMES

In parts of Scotland, families hopefully give a masculine Christian name to an infant months before its birth, and this name becomes so established in the household that it is retained with "ina" added to it if the baby is a girl. Hence the many feminine names such as Thomasina, Georgina and Jamesina.

COLOUR OF STARS

The temperature of the stars is indicated by their color: red stars, for example, being comparatively cool while blue and white stars are extremely hot.

MEDAL FOR MOTHERHOOD.

Russia awards a Motherhood Medal to women having ive or six children, a Glory of Motherhood Medal to those having from seven to nine, and a Mother Heroine Medal to those having ten or more children.

MOTHERHOOD AND WEIGHT

An analysis of hundreds of maternity cases reveals that, on the average, American women gain about 22 pounds during pregnancy and are 13'5 pounds lighter within an hour after giving birth to a 7'5 pounds baby. In the following 12 days, they lose 4'25 more pounds, but after this period, their weight decreases so slowly that, at the end of six weeks, they are still four pounds heavier than at the time of conception.

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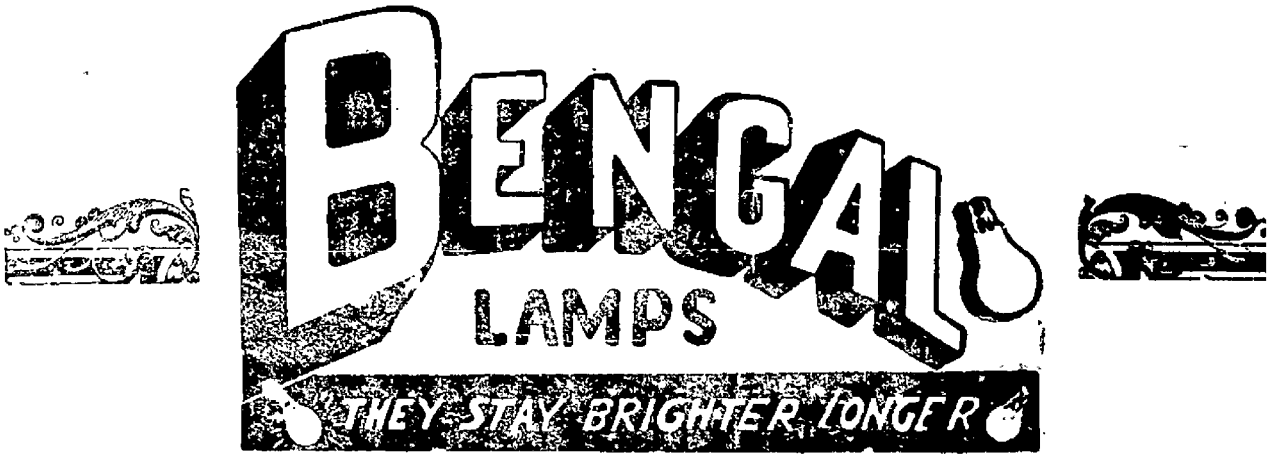

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A STORY AND A MORAL

Spring came to Cleveland in 1909 without stirring Cates Avenue. In the attractive residential area that bordered it, house-holders were digging gardens, oiling lawn mowers and slapping clapboards with paint brushes. But Gates Avenue just went along its slovenly way.

Only a block long, its wretchedness seemed to give it greater dimension. Most of its families were poor, and resigned to poverty. The men worked irregularly in the steel mills and found their recreation in the saloons. The drab houses had not even running water; Gates Avenue families carried their pails to the hydrant at the curb.

The street itself was unpaved and rutted. The railroad at one end of the block added grime and noise to the scene. There was no street light.

Most of the little girls in Miles Park elementary school nearby were gay that spring in new clothes, but the one little girl from Cates Avenue still wore the soiled middy and tattered skirt she had worn all winter. Probably these were her only clothes!

Her teacher sighed. Such a nice little girl—friendly, industrious. Her face was streaked with dirt and her hair was a tangle; even so, you could see she had pretty features. So the teacher said, "Please, won't you wash your face before you come to school tomorrow morning? Just for me?"

The next morning the child's face was scrubbed to a shining pink and her hair was combed.

The teacher ventured further. "Now, dear," she said, "please ask your mother to wash out your middy and skirt."

But the girl continued to wear the same soiled outfit. "Her mother must be indifferent," the teacher said to herself, so she bought a bright-blue pinafore and gave it to the child, who took the gift with eager fingers and raced home. Next morning she was a bundle of brightness. She told the teacher: "Mom almost fell over when she saw me this morning in my new getup. Pop was at work, so he didn't see me. But ai' till suppertime."

When her father saw her in the pinafore, he blinked with the realization that he had a pretty little girl. He blinked even more when he found a cloth on the supper table. The family had never indulged in such formality. "What's the idea?" he asked.

"We're going to have to clean up around here," his wife replied. "We've got to live up to our daughter"

After supper the mother started scrubbing floors. Her husband watched in silent puzzlement. Then he wandered into the back-yard and began to repair the fence!

The next evening with the family's help he cleared the debris in the yard and started spading a garden!

A week later a neighbor, stirred by the activity next door, started to paint his house—for the first time in ten years.

When the Rev. T Alfred Fleming, young pastor of a nearby church, strolled along Gates Avenue a few days later, he saw the two men at work. He noted the unpaved street and the trash in the yards. His awareness of such firetraps was sharpened by his soaring experience of a year before when he had taken part in rescue efforts at the Collinwood school fire in which 173 pupils had been burned to death. "People who are trying so desperately to have decent homes in a place like this deserve help," he resolved.

He talked civic officials and finally peruaded the city to pave the street, pipe running water into the houses and install a street light. Then he and other civic leaders put pressure on the landlords to repair the houses.

The street acquired a new look. Families became better dressed, and some of the local sots took the pledge. Some families began going to church!

Six months after the little girl got her new pinafore, Gates Avenue had become a tidy block of friendly homes and respectable citizens!

The transformation became known as the Gates Avenue Cleanup. Reports of it resulted in similar campaigns in other communities. Everywhere Fleming went he told the story.

Captain J. J. Conway, head of the Cincinnati Salvage Corps, heard it. For years he had tried to organize fire-prevention drives in his city, but he had made little headway. Now he decided that his drives, to succeed, must have broader scope—"of making our city a more beautiful and safer and healthier place to live in." So, in 1913, the nation's

(Continued on page 3)

"SECULAR STATE"

"Medieval France had been a deeply religious country. Its kings, even when not living as good Christians, were very proud of their title: "Most Christian King and Church's Eldest Son." The French took religious issues so seriously that in the 16th century they fought four bloody religious wars. The Protestants were defeated, but the victorious Catholic Church, which tried to impose its control over every aspect of life, could not overcome the increasingly critical attitude of French philosophers. A long series of brilliant writers, from Rabelais to Voltaire, used their satirical talents to discredit the French clergy, by ridiculing both the "princes of the Church" and the parish priests. They helped prepare the psychological ground for the Revolution.

The goal of the Revolution was a "national democracy" of free men, liberated from all "privileged institutions," whether monarchy or Church. But in its fight against the Church "national democracy" lost religion. The secular State degenerated into a materialistic institution, denying to religion its place in society.

As early as 1830, the great French student of American democracy, Alexis de Tocqueville, issued a warning to French anticlerical democrats. "Materialism," he wrote "is the greatest danger in democratic society!" He pleaded for the *approchement* of Christianity and democracy in Europe, and placed great emphasis on the salutory role of religion in the American democracy of his time.

It took the French more than a hundred years to answer de Tocqueville's eloquent appeal. But in October 1946, 4,60,000 French men and women voted for a party which, while calling for a new republic, took a firm stand against the traditional materialism of French democracy, and courageously inscribed on its banner: "Christianity and democracy!"

The leaders of the *Movement Republician Populaire* were themselves amazed at their success. New in French politics, without the support of an existing political machine, and practically without a political press, they succeeded in gathering about 25 percent of the vote—running neck and neck with the Socialists and Communists, with the other parties far behind!"

STRANGE WILLS

A Boston bachelor bequeathed his fortune to the three girls who turned down his offer of marriage, because; "I owe them what peace and happiness I enjoyed."

* * *

The Poet Heinrich Heine bequeathed all his property to his wife on condition that she remarry immediately. "Because," said Heine, "there will then be at least one man to regret my death."

* * *

A Frenchman left his cronies a legacy of considerable proportions. The only stipulation was that they should carry his body to the grave, stopping en route to drink a glass of wine at the small saloon where they all had spent many pleasant evenings playing cards.

CRIME DISCOVERY

How much information concerning a crime may be obtained from an insignificant bit of evidence by laboratory analysis was illustrated not long ago in a case of attempted murder in Berkeley, Calif. A small piece of string left at the scene was whirled in a centrifuge, and an analysis of the dust shaken out of its fibers revealed that it had come from a farm having pine trees, certain rare plants, a Jersey cow, a sorrel horse, black and white rabbits and Rhode Island Red chickens. With this description, detectives soon located the farm and captured the criminal!

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REFORM BY THE SWORD

"Mahatma Gandhi then referred to a communique giving seven days' notice for the removal of idols from mosques, which had been converted into temples. If there was no compliance, the police were to remove the idols. The Sardar had said that the Government would repair the damage done to mosques In Gandhiji's opinion, it was the duty of the public to do so. An idol had no value unless it was duly installed in a consecrated place by duly qualified devotees. Forcible possession of a mosque disgraced Hinduism and Sikhism. It was the duty of the Hindus to remove the idols from the mosques and repair the damage. He had not heard of any mosque being turned into a Gurdwara. The Sikhs worshipped Guru Granth Saheb. It would be an insult to the Granth Saheb if it was placed in a mosque."

"A Muslim had brought to him a half-burnt Quran. He had wrapped it up in a piece of cloth, showed it to him with tearful eyes and went away without speaking. The man who had thus tried to insult the Quran, had insulted his own religion. He appealed to Hindus and Sikhs to desist from bringing ruin to their country and religion," says a Delhi report.

That "an idol has no value unless it is duly installed, in a consecrated place, by duly qualified devotees," is a time-honoured declaration of Hinduism. It would seem that Mr. Gandhi concurs in that view, and holds that "consecrated place", "due installation," and "duly qualified devotees" are three fundamental ingredients for a temple or a place of worship. And so he chides persons who in a mad moment put idols or Granth-Sahebs in deserted mosques and assume that they have made up a temple.

It is regrettable that such clear thinking is not manifest when he through his followers angrily enforces temple-entry for Panchamas.

Let it not be thought that we have any prejudices against Panchamas. Far from it. In fact if we were in charge of forming Ministries, like Mahatma Gandhi, we would have given them more places according to their population than they have been given. Obviously then we would assure to them all the civil liberties that any other class in society has. But in the matter of temple entry we would not go about like mad bulls, but would consult their real needs and desires, and seek to meet them without prejudice to the sanctity of temples and the good of existing devotees.

But in the Ramarajya inaugurated under Mahatma Gandhi's aegis, temple entry is brought about by lightning punitive legislation followed by invasion of temples, like Mohamad Gori's invasion of Somanath.

The words of Mahatma Gandhi applied to the public, "Forcible possession of a mosque disgraced Hinduism and Sikhism," would apply with equal force to temples forcibly entered into with a band of Panchamas.

A temple is not a cinema or a street square. It is a communal place of worship set up and fostered by devotees of a particular faith. There are rules for its consecration, as well as its pollution. Even its devotees can only enter it with bathed body and respectful devotion. Otherwise it is polluted, and can confer no good on them or their families.

Again, a temple is sacred only to those of its creed. To others it is only a curiosity. Others still only look askance at it, with tolerant superiority or with supercilious contempt. A Vaishnavite does not pay devotion in a Saivite temple. Saivites have greater faith in their own temples. Lingayats desire to pray in their own *Gudis*; Jains in their *bastis*; Sikhs in their *gurudwaras*; Catholics, Protestants, and Wesleyans in their own

particular churches. The Panchamas too have got their own Gods or Goddesses, and their own method of prayer. Other people's temples can mean nothing to them.

If Governments take the referendum of Panchamas, and build nice temples for their deities, they would be delighted. But instead of that for a man of Mahatma Gandhi's political standing and spiritual status to say that the places of workship of all other communities should be thrown open for them, to walk in and walk out at will for nobody's good, is a most arbitrary and most amazing dictum of any political chief of modern times. And that Governments composed of sensible, thoughtful men should enforce such an irrational, unjust thing on society at the point of the legislative sword, shows to what lengths collective human perversity can go.

And this is being done when big men in the Central and Provincial Governments reiterate daily the obvious fact that the new Government or State is a Secular and not a Theocratic State. A Secular State is one which is governed by men who are not priests or clergymen. Theocratic State was the name given to the Government of Rome when it was run by the Pope's religious representatives. Nobody will mistake Pandit Nehru for a Cardinal, or Sirdar Patel for a Bishop. Therefore the reiteration about a secular State is meaningless.

Further, when the public as such urges legislation for Cow-protection it is turned down with the invalid excuse that the secular State cannot take up anything which is even distantly religious. But cow-protection is not religious. Temple entry by Panchamas is emphatically religious. How does it come within the ambit of the Secular State?

It would be something if the motive was the religious improvement of the Panchamas. But it is merely political. It hopes that by this step Panchamas will be united with other sections of the Hindus. To assume that people of one religion feel always friendly and that people of different religions feel enmity is against all history. Political enmity is the result of conflicting political self-interest. Political unity can only result from inspiring political statesmanship, or terrorizing political leadership. So even from that standpoint temple entry is an ill thought measure.

We see an announcement that a Temple Entry Bill is before the Legislature in this State also. Without meaning offence to any body we must say that we are reminded of the tradition that our Kadur District is the home of Sugreeva and the army of apes who helped Rama in the story of Ramayana. They were great apes, valiant apes, marvellous apes, but still apes. Is it because of that that we should ape whatever happens outside? Cannot we be a little more rational, a little more sane and original?

A temple entry bill of an all-embracing nature is simply absurd.

Why not Government take a referendum of the Panchamas in the State, find out their religious needs, give them new temples if they want new ones, or if they wish to offer devotion in any specific temple to which they have no entry, then arrange for their entry in consultation with the existing devotees of that temple? Instead, to provide for their entry to Shaivite, Vaishnavite, Lingayat, Jain or any other temple without knowing head or tail about them, and without feeling the least devotion towards them, would be poor statesmanship. Passing laws in a packed legislature is easy, like going down a slope. But when going down a slope you apply brakes, the steeper the slope, the tighter the brakes.

Nations are not built by hasty, blind, and worthless legislation. So we urge the law-makers of Mysore, in all good faith, to deal with this legislation like sober, wise, beneficent statesmen, and not with blind eagerness to mimic the nitwits of ex-British-India.

Editor.

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CHIKKADEVARAJA BINNAPAM"

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Retd. Assistant Commissioner.

(Continued)

the Composite of All Auspicious qualities! [The word "All (sakala)" comprehends all qualities described in *Guna Churnika* of Sri Ramanuja. The auspiciousness of the qualities is their being extremely enjoyable by those who seek refuge in Him. The amiable attributes of the Divine Essence add lustre to such Essence, just as the Divine Ornaments add lustre to the Divine Form.] We, from seven generations and more, are your servants engaged in rendering several kinds of consecrated service to you and as such rendering every consecrated service at your holy feet is born with our birth. It is not this much alone. Further, having come to know your auspicious and amiable qualities we always feel glad and happy. The following are a few of them.—Not satisfied with associating without distinction with your service rendering servants, you, the Affable (or condescending) Lord, sport by making topsy-turvy the position of the servant and the king as in the case of Arjuna and the like; you are of supreme forgiveness in that you bear with the flaws observed in them, and further, in the case of Bhrigumuni and such like you appease them by owning as if you yourself were at fault You are All-Merciful in that you remove their overpowering troubles by your indefeasible will remaining in the place where you are, and on that day when you heard the wailings of the aggrieved Gajendra (King of Elephants) you went with great haste and helped him; not only do you make their pomises unbroken or to become fulfilled but also in the case of Bhishma you accepted that you broke your own promise; you are as such solely helpful to your devotees; you are such a *Sulabha* (the easily-reached, Easily-managed, or familiar) that you condescend to partake, however meagre, the offering made in the ceremonial connected with your worship, and further you partook visibly the food offered by Sucharita's son which was without any condiments; not satisfied with having given them all that has to be given, you gave yourself to Sri Ramanuja and became celebrated as Yathiraja-kumara (son of Yathiraja): you are of such high renunciation; you are such a Supreme Protector that you not only bestow them your precints in Sri Vaikuntha but also, as could be seen in this world, you have joined my royal ancestors with your holy Lotus-feet in your Manifestation Worshippable (Archavatara): I have become glad and happy for having come to know such of your auspicious attributes; and have realised that for this subordimate self there is no greater bliss other than rendering consecrated service to you. From my own taste I have now joined your service as a new service-rendering servant. Be pleased to accept me. Be pleased to accept me. O Lord of easy accessibility to those who are exclusively devoted to you, and of the Mount Sri Yadusaila!

[The general version of the other Representations will appear in due course]

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
6.	ಗಾಯತ್ರೀ ರಾಮಾಯಣ	0—1—0
7.	Small-pox and its treatment in Vedic Times	0—2—0

(Continued from page 2.)

first organized cleanup on a city wide scale was conducted in Cincinnati. with school children, civic groups and improvement associations co-operating.

The idea spread. Fleming left the ministry to devote all his time to welfare work. He joined the National Board of Fire Underwriters, promoting the cleanup idea. Millions of pamphlets were distributed, urgigg cleanup campaigns—not only to prevent fires but to fight disease and improve living standards. Many cities and towns instituted annual paint-up and fix-up crusades.

Last spring more than 10,000,000 persons in 7000 American communities turned out to clean up their neighbourhoods in organized efforts.

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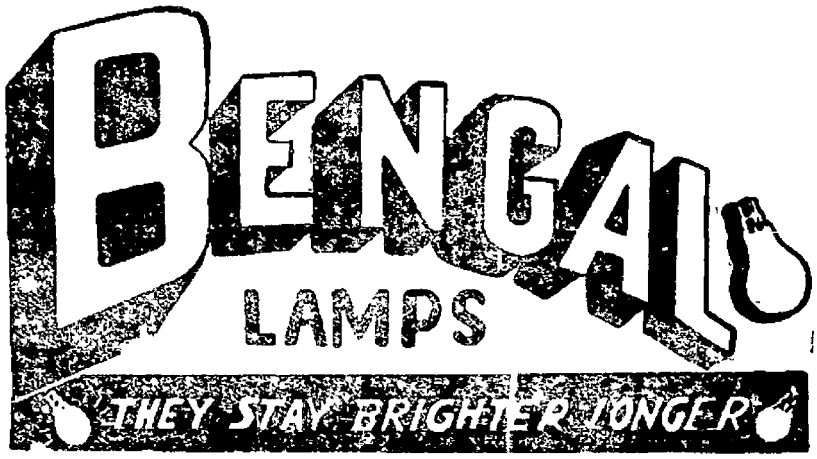

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COURAGE

Courage is worthy of the highest respect when risk to life or limb is dared in defence of others; and becomes grand when those others have no claims of relationship, and still more when they have no claims of race. *Herbert Spencer.*

DEMAGOGUES

Demagogues and agitators are very unpleasant, and leagues and registers may be very unpleasant; but they are incident to a free and Constitutional country. *Disraeli.*

NOT TIME

Great men should think of opportunity and not of time. Time is the excuse of feeble and puzzled spirits. *Disraeli.*

A time like this demands
Greats hearts, strong minds,
True faith and willing hands!

* * *

Rely on principles; walk erect and free.
Epictetus

TIME

Time was—is past; thou canst not it recall:
Time is—thou hast; employ the portion small.
Time *future* is not, and may never be:
Time *present* is the only time for thee.

Hundreds of people can talk for one Who can think: but thousands can think for one who can see. To see clearly is poetry, prophesy and religion all in one.

PRAYER

Who when a truth to him is known,
Embraces it brough smile or frown,
Who dares to hold it, though alone,
He truly prays. *Annie Besant.*

GREAT MEN

The world cannot do without great men, but great men are very troublesome to the world.
Goethe.

TRUTH

No imprisonment can crush a truth; it may hinder it for the moment! it may delay it for an hour! but it gets an electric elasticity inside the dungeon walls. It grows, and moves the whole world when it comes out. *Charles Bradlaugh.*

SPECIAL MISSION

God has written a line of His thought over the cradle of every people. That is its special mission. It cannot be cancelled; it must be freely developed.
Mazzini.

* * *

The greatest glory of a Ruler is to create popular Government. *Solon.*

* * *

The things that destroy us are injustice, insolance, and foolish thoughts: and the things that save us are justice, self-command, and true thought, *Ruskin.*

* * *

Things alter for the worse *Spontaneously*, if they be not altered for the better *designedly*. *Bacon.*

* * *

'Some one ought to do it, so why not I' is the cry of some earnest servant of man eagerly forward springing to face some perilous duty.
Annie Besant.

Busy thyself in keeping the subjects pleased: Thence cometh thy glory, and that is thy greatest wealth. *Vasishtha to King Ramachandra.*

GUESSES

A test made among a large number of people to ascertain how closely they could estimate the passing of a minute revealed that their guesses averaged only 35 seconds.

JOYRIDE FOR HORSES

Horses are so affected by seasickness that many thoroughbreds, after a rough sea voyage, have been unfit to race for as long as six months. To avoid this hazard, a plane was used recently to transport six race horses from Limerick, Ireland, to Los Angeles, first cargo of its kind ever flown across the Atlantic.

TRUST

"The chief lesson I have learned in a long life is that the only way to Make a man trustworthy is to trust him; and the surest way to make him untrustworthy is to distrust him and show your mistrust." *H. L. Stimson*

PROGRESS

"The reasonable man adapts himself to the world; the unreasonable one persists in trying to adapt the world to himself. Therefore all progress depends upon the unreasonable man." *G. B. Shaw.*

SIN FIRST

The Sunday-school teacher had just concluded a review of the day's lesson. "And now, children," she inquired, "who can tell me what we must do before we can expect forgiveness of sin?"

There was a pause, but finally one little boy spoke up. "Well," he mused, "first we've got to sin."

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Mr. G. A. Acharya, of the Bengal Electricals, Bangalore, has been elected President of the Mysore Chamber of Commerce, Bangalore, for the year 1948.

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Monday 15-12-1947.

FOOD POLICY

We have a "Press Note" before us purporting to explain the food policy of the new Mysore Government. It is unsigned, and therefore anonymous. Anonymous letters are deemed mostly vague, incorrect, incoherent, and damaging. The said Press Note has all those characteristics.

We were recently told that when the Chief Minister,—let our readers note the distinctions: the Chief Minister of 'India" is to be called Prime Minister, those of the Presidencies are to be called Premiers, while those of the States are to be called Chief Minister! already they are divided into three castes, one not equal to the other,—we were told that when the Chief Minister visited Mahatma Gandhi recently, he was asked "Are you removing controls?" and replied "Yes, Mahatmaji." By no stretch of imagination, reading between the lines, as well as on either side of the lines, can any one consider the Press note to be in consonance with that reply. So far as the State is concerned the Gandhian mandate of decontrolling is ignored!

But Mahatma Gandhi has learnt that lesson already from his own immediate proteges in the Central Government. The vote of the A.I.C.C. on the question of control must have come as a bomb-shell to Mr. Gandhi. And then, when due to pressure behind the scenes decontrol of sugar was announced, immediately the price was made to soar from Rs. 20 to Rs. 35 by the combined action of the Sugar magnates and the U.P. and Central Governments! It in effect showed Mr. Gandhi where he stood, and how they could put him in the wrong. If Dr. Rajendra Prasad has stayed on as Food Member in order to render this doubtful service to his Guru, we must say that he has done ill.

Sugar price has been trebled during recent years, from Rs. 7 to Rs. 20. The latter covered all costs, taxes and profits, and the Mills have made 50% profit at that price. Mr. Gandhi's tenet of decontrol was for the reason that Government's control had failed to benefit the public, that on decontrol hidden supplies would come out and bloated prices would go down, and things come to normal. Purporting to accept that tenet, and announcing decontrol, for a National Government to permit overnight the raising of the price from Rs. 20 to 35 is an enormity that leaves the public aghast! The administrative economist who argued that rise should be ashamed of his intelligence. However, we leave Mr. Gandhi to deal with it in his paper.

Turning to the local Press Note, it begins with the preamble, "Now that the War is over there has been a general desire that normal conditions should be restored immediately and restrictions imposed on essential commodities be gradually relaxed."

He does not say which war. The European war was over 28 months ago. Other wars are going on, Chinese war, Indonesian war, Cashmere war. The Palestine war is commencing. To refer to the war of 2½ years ago with the words "Now that the war is over" is a curious frame of mind!

"The Mysore State is a deficit area," says the Press Note. That this should be so with 75·9 per cent of the population engaged in agriculture and pasture is curious. And that this should be so in spite of a Department for Agricultural Development and an Econo-

mic Committee existing for over 30 years is a matter for shame.

"The individual ration at the maximum was 12 ozz. per adult per day," says the anonymous author of the Press Note. This is not true. It was after the Conference of Food Officers and some Provincial heads held by the Viceroy at Bangalore, in February 1946, that the ration was reduced to 12 ozz. from 17th February 1946. And thanks to all-round incompetence it stands today at 8 ozs!

"The Government of India have promised us 75000 tons of food-grains for 1948. On the present basis of procurement, and with these imports, Mysore would still be short of not less than 25000 tons of rice if the 12 ozs. ration has to be restored," Therefore the present ration of 8 ozs. cannot be increased, it implies.

That is what the Press Note issued by some one nameless, in the name of the Government says. But we must inform our readers that the State produces 3 lakhs of tons of rice, and usually imports 50000 tons to make up the deficit.

The annual importable deficit of rice in the State is 50000 tons, under the normal consumption of rice which is not 12 ozs. but 16 ozs. per head. We are told now that rationing at 12 ozs. would mean a deficit of 25000 tons, or 7 per cent of the total rice required.

"Taking all these facts into consideration the Government of Mysore feel that it would be taking a grave risk if the present system of procurement and rationing were to be modified in any way," says the Press Note.

Whoever is the official who put that inept statement into the mouth of Government, is rendering little service either to the Government or the people. He is making Government believe that it is doing the best it can for the people. He is condemning the people to a further indefinite period of unbearable starvation.

To say that neither the system of procurement nor that of rationing can be modified in any way is nonsense. The system of procurement has to be stiffened and be made rat-proof. So long as the food control scheme teems with a corrupt officialdom things will continue in the present miserable state, and before long the whole public will have to join Mr. Gandhi in its denunciation.

And rationing has to be modified and the 8 ozs be raised to 10 with immediate effect. 8 ozs at the fag end of the year may have been deemed unavoidable. But 8 ozs or 33⅓% cut, from a prospective fear of 7% deficit, in the harvest season would be nothing but preposterous. A 7% deficit should mean only a 7% cut and not a 33⅓% cut. The last few months have been a period of helpless, patiently-borne misery to all householders in the rationed areas, who had to subsist on one meal a day themselves, and also to see their children crying for food with unfilled stomachs.

If a Government run by a popular Ministry says it can do nothing to alleviate this widespread misery, it cannot be said to have realised its duty or its own capacity. It *can* do it, and it must do it. Ministership does not mean merely playing at being little Gandhis, indulging in wordy legerdemain with interviewers, or paying rounds of visits to institutions, which means only waste of a few cups of coffee, while the institutions continue to remain ill-run, ill-equipped, and woe-begone. Verbose Press-Notes issued by Publicity Officers for the sake of showing work mean nothing to the public, and carry Governments nowhere.

Editor.

SANSKRIT

Dr. K. H. Katju, Governor of Orissa, aderessing a meeting of the Inter-University Board recently observed :

Dealing with the question of what the national language should be, Dr. Katju said that his first impulse would be to consider the claims of Sanskrit as our national language. "Sanskrit is the mother of all those provincial languages in India which do not derive their inspiration from Arabia and Persia. Provincial vocabularies have drawn vastly upon the storehouse of Sanskrit words and phrases. All people do reverence to Sanskrit. All our sacred books on law and religion and all our literature and text-books on art, science, medicine and tecnical subjects such as architecture are in Sanskrit. The adoption of Sanskrit will not raise any provincial jealousies. The skript of most of the provincial languages is based on variations of Devanagari, which is well-known throughout India, Sanskrit, therefore, starts with definite advantages in its favour."

Emphasising his plea for the consideration of Sanskrit for adoption as the national language, Dr. Katju said : "I am sure Sanskrit will make a strong appeal to, and raise an enormous enthusiasm umong the vast teeming millions of this country, and be itself a powerful unifying factor in our national life. It will forge a link with our ancient culture. The wider diffusion of Sanskrit as the national language will in its turn prove a powerful instrument for the development of the great provincial languages in India. The progress will be smooth, because all sense of rivalry and jealousy will be completely absent. A national language must be rich in its contents, and must by its allusions, similes and metaphors, be capable of arousing a sense of national pride in those who use it. The question of script is an important factor, and the fact that the Devanagari script is already familiar to the vast masses of population is one of prime importance. Anywnere any other script would be regarded as a strange innovation."

COMMUNISM

"A French valet, violently opposed to capitalism spent most of his spare time attending Communist meetings. His employer didn't approve but was tolerant, for the man was an unusually efficient servant. But then the valet suddenly stopped going to the meetings. Asked for an explanation, he said : "At the last meeting I attended it was proved that if all the wealth in the country were divided equally the share of each person would be 2000 francs."

"So what ?" asked his employer.

"Well," replied the valet, "I have 5000 francs."

PROVES NOTHING

Two girls were talking about inter-collegiate sports. One was against them, particularly foot-ball. "For instance," she said, "take Yale and Harvard. This year Yale beats Harvard. Very well. Next year Harvard beats Yale. See what I mean ? It doesn't prove anything."

BETTER IDEA

Three old men were passing the time of day discussing the ideal way of leaving this world. The first, aged 75, remarked he'd like to go quickly, and suggested a crash in a speeding car. The second, aged 85, agreed on a speedy end, but thought he'd prefer a jet-propelled plane.

"I've got a better idea," mused the third, aged 95. "I'd rather be shot by a jealous husband."

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(*Continued*)

In this way all the Smritis, Etihasas and Puranas describe your eminence alone, who is the knower, from all the Vedas. Tnough so describing they have not been able to see the end. Such being the case, it is mere wish that several men should think of reaching the end by their own self-effort by knowing your status and worshipping you. Hence by your own grace may you be pleased to take me as your servant! Employ me O Lord of easy accessibility to those who are exclusively devoted to you, and of the Mount Sri Yadusaila!"

REPRESENTATION No. 6.

[In this Representation the apparently contradictory passages in the Vedas are reconciled.]

"The head of kings making obeisance unto the holy feet of the Lotus-navelled Lord submitted—"The Vedic passages which appear to be of several kinds (to be contradictory of one another) would become free from contradictions from the instructions (of the Preceptor)."

"O Adbhuta-charita! (the Lord of marvellous deeds). The Vedas make known in several contexts by telling in various ways your station, form, attributes and glory. This significance would appear clearly manifest to those who listen to it from the instructions of the Guru or who hears it through Guru. To those who conjecture on the strength of their own intellect it would appear to contradict one another. It is in this manner. You are told to be Saguna and Nirguna greater than the greatest and smaller than the smallest, to possess a form and to be formless, to be beyond speech and thought and to be known from all the Vedas, and to be free from birth and death and that you are born in the shape of the fish and so on. As these seem to be contradictions to the dull-intellect, truth will not dawn in them. But these as contradictions will never manifest themselves to those who learn from the instructions of the elderly men (men of wisdom-knowledge). 'Saguna' signifies that the Lord possesses the attributes of *vatsalya* (caressing parental fondness, such for instance, as the tender cow has for her newly calved calf) and the like; 'Nirguna' signifies absence of *rajas, tamas* and the like; as these become thus known, the conclusion, that all auspicious attributes exist and that He is free from all that is evil, results. (The Lord is the unique seat of every kind of good and is the entire opposite of every kind of evil i.e., is free from all that is evil, is infinite, and is the mine of all auspiciousness.)

As it becomes known that 'greater than the greatest' signifies that the Lord is one who keeps in his stomach all the fourteen worlds, and 'smaller than the smallest' signifies that the Lord abides as *Anteryamin* (indwelling controller) in the jivatmas (individual souls) which are spiritually atomic in size, the firm conviction that the Lord is both transcendent and immanent in everything arises.

Since it becomes known that 'Saakaara' signifies that the Lord has the '*aprakrita*' (Suddha-Satva or Pure substance) body, and 'Niraakaara' signifies that he has not the '*prakrita-sarira*' (Mixed Substance) body which is subject to all kinds of flaws and impurities, it becomes evident that the Lord is possessed of an All-transcendent form which is worthy of His essence and which is of His own much beloved choice.

REPRESENTATION No. 7.

[In this Representation it is established that the world which is the body of Narayana (the Lord) and which fact is established in the Veda-Sastra, is no illusion but is a reality or in truth exists as a reality.]

"May you be pleased to hear. The whole of the universe is real because it is your body." The lover of truth enamoured of the Lord thus submitted with devotional love at the feet of the Protector of Sri Yadusaila.

(*To be continued.*)

REPRINTS AND BOOKLETS

1.	A Victorian Statesman	0—4—0
2.	Winston Churchill	0—4—0
3.	Philosophy & Philosophers	0—4—0
4.	Problem of Wealth	0—2—0
5.	The Tree of Happiness	0—1—0
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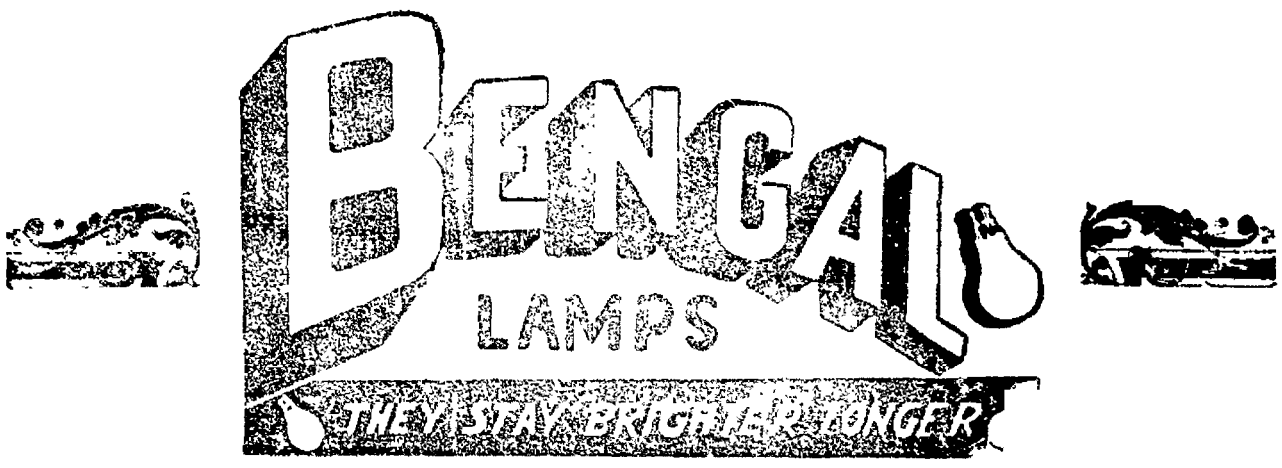

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THE EDUCATED MAN

The educational system of the United States has disappointed the world. It is not necessary to look far to discover our intellectual incompetence and lack of moral courage. A third of our marriages end in divorce The American home is striving to become not a better center for family life but a mechanized hotel, a human filling station—and nothing else. Our young people are undisciplined and increasingly delinquent. Adultery is the rule and not the exception among our dissatisfied adults. Our foul jails bulge, our hideous asylums swarm. We cannot even house ourselves.

We boast that we are not thieving aggressors, but we have committed a terrible aggression against our own grandchildren. We have stripped what will be *their* continent of every resource—trees, soil, oil, iron, lead, copper and tin—to wage wars we could have avoided by brave foresight, and to manufacture automobiles in which a million of us are mutilated every single year.

This gouging of America is redoubled by a passion we have for "style" which causes us to discard what we make before it is worn out. We have fished out vast regions of the sea; our rivers are polluted, we sink under annual floods and allow our very land to blow away.

How does it happen that 140,000,000 people have reached such a condition of myopia? How is it we have lost sight of ourselves as the champions of liberty and become mere seekers of security?

The reason, of course, lies in ourselves. But the pattern of our corruption and our degradation may be traced most plainly, perhaps, in our schools Bear in mind that, when we ask what is wrong with our schools, we merely ask what is wrong with ourselves.

In the 19th century, the American red schoolhouse had a fundamental and uncomplicated purpose to teach freedom—its meaning and responsibilities, to teach citizens their own language so they could think accurately and communicate intelligently to supply a basic knowledge of scientific truths, and to provide that discipline for the young which is the necessary foundation of self-discipline in the mature.

The century of the red schoolhouse was one in which knowledge and wisdom were esteemed and education was regarded as the greatest prize. ... masters of those schools were among the most respected and valued men of their communities. Books were precious. They were stern schools, and they produced stern men and women who took up their hard chores bravely. The educated men of that day knew the science, history, politics and events of their era.

Moreover, men like Adams, Jefferson and Lincoln, who understood the philosophy of our Constitution, were able to enunciate it in words which cut into the very walls of time, enriching history itself.

Thus the first failure of our schools is our growing inarticulateness. In our day the American school graduate is so awkward with words, tenses and rhetoric that he does not have the equipment for logical and reasonable thought or expression. His brain is crippled, because his school did not give him the tools to think with. He cannot even meditate upon the problems of his own community. And that man has become nearly every American!

Since our school system has failed in its most fundamental purpose, the teaching of articulation, it has altogether failed. We have the best communications on earth, but we cannot use them for much. After 150 years of free, compulsory education the common denominator of communication among Americans is the soap opera! It is to be expected that attempts to teach ideas and truths to a mute and mindless public will be largely futile.

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Here is another tragedy: our schools themselves have steadily lost prestige. This loss of prestige can be ascribed to the replacement of the 19th-century ideal of the importance of education with the new American ideal of progress through material aggrandizement. Our schools increasingly regard the teaching of a trade as their chief function. But knowing a trade has nothing to do with being a competently educated citizen in a republic! So, as schools grow more and more "vocational," their moral authority and intellectual prestige diminish.

The average contemporary school graduate has been sedulously taught that America is a blessed, wonderful and almost perfect land, that his section of America is by far the most noble and righteous section, and that his community is the true heartland of his state. This is absolute non-education and pure propaganda.

Because of it, Americans are not only provincial in the world, of which they are ignrant, but they are provincials among themselves. An American is a Virginian, sub, first—and the inhabitant of a vast, free nation only in pinches. This imbecile state patriotism has made the majority of us too smug and optimistic to be able to see gross imperfections and great dangers in local or national affairs.

As our education has dwindled so also has the relative pay of educators. The school janitor makes more money than some of the teachers. Today, prestige and pay are so low that not even enough new teachers are entering the field to keep the school system operating, much less to rebuild it

The purpose of education, I believe, is to bring children into maturity as articulate, self-disciplined, reasonable, informed, responsible human beings. Happiness depends, after all, on two qualities in the individual, confidence in himself—or trustworthiness—and confidence in others. The 19th-century school at least aimed at implanting such qualities, in an age when their value was clear and their acquisition generally regarded as desirable.

All we have left of that ideal is material progress. We are a nation of children who refuse to grow up. The pleasures of the lower school grades are the main leisure preoccupations of the average grown American: games, sports, parties, fairy tales on the screen, the soap opera, magazine fiction and comics. We use our automobiles as big baby carriages.

The educated man is mature. His maturity is based on articulation: an understanding of general principles, not gadgets; and on truth, not boosterism. The educated man seeks more truth—more education all his life. His love of humanity is not sentimental but honest, and he expresses it by the way he acts. He can be trusted. And he serves himself by serving liberty, which is his fundamental principle.

Let us, then, liberate our schools. Let us find and pay for, teachers whom we can respect; and let us respect them—so that our educational system may cease producing self-infatuated, junk-loving child-adults!

P. W.

CO-OPERATIVE CONFERENCE

The 34th Mysore Provincial Co-operative Conference will be held on 24-12-46 at the Land Mortgage Bank Hall, Bangalore, under the Presidentship of Mr. T. S. Rajagopaliengar, M.A., LL.B., Advocate and President, Mysore Co-operative Society, Ltd., Motamad-ul-Mulk M. G. Mehkri, B.A., LL.B., will open the Conference.

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OUR INDUSTRIES

Recently we have seen a number of pompous utterances by provincial and federal politicians about developing industries and making the people rich and prosperous. In Delhi there has been a Conference for this purpose, attended by one of the oldest and earliest industrial propagandists of India, our own Sir M. Visweswaraya.

The old political leader from Rajkot, Mahatbma Gandhi, is chewing the cud of independence and enjoying its doubiful fruits, amidst the din of weaping widows, death gurgles of the exhausted and dying, sobs of men who have been defrauded of their wealth and bereaved of their dear ones, and the wail of famished and neglected orphans! But not for long, because all these will be transported to the Andamans! These too were Indians, but were driven out by enemies from Pakistan to India, and are being driven out by friends from India to Andamans! Our political leaders are great men, virtuous men, they are serving the nation; and they are serving the part of the nation which is most sinned against by sending it to the Andamans! Human irony, human injustice could not go further. But since these things are being done under Mr. Gandhi's own nose, and by Mr. Gandhi's own so-called followers, no one durst say anything in the matter.

Sirdar Patel says that we ought to be proud of his agreement with Pakistan. We thought that no one could see the happenings in India to-day without shame and sorrow, unutterable shame and inexpressible sorrow. But Sirdar Patel, enjoying office and power, views things from a different angle!

Well, just as Mahatma Gandhi is witnessing at Delhi the results of his political endeavours, Sir Visweswaraya, the old industrial propagandist from Mysore, is witnessing at Delhi independent India planning for industrial development. We think that what he heard at Delhi was no different from what we used to hear from himself in Mysore 34 years ago. Dewan Nehru of India is saying nothing newer than what Dewan Visweswaraya used to say in Mysore in 1914!

The difference between Sir M. Visweswaraya's 1914 and Dr. J. Nehru's 1947 is that India has obtained independence, not in capital letters, not in italics, but in simple 12 point English types. But to counterbalance it another difference has arisen. India's labour has become dishonest, it offers little work and bad work, and wants everything; and India's management also has become dishonest, it offers filth and wishes to grab gold. Every article of its manufacture is tawdry, make-believe and worthless, but wears Bond street or Wall-street price labels!

It is not by inflicting such things on the nation and forbidding competitive imports that industrial development is achieved. Mere Government planning, wishful speeches and paper planning in Conferences, effects nothing. It is like beating the air. And hasty Government action to cook up industries relying on dubious official reports means waste of good money and no benefit to the nation.

These truths are exemplified by many annual reports and balance sheets that we have before us. One of them is of the Mysore Tobacco Company, Limited, one of the most shamefully mismanaged concerns ever run in any country.

Its 10th annual report commences with these edifying remarks;

"The Board of Directors beg to present to you the audited accounts of the Company for the tenth year of working ended 31st March 1947 which discloses that the operations have resulted in a net loss of Rs. 39,512-2-0. A sum of Rs. 9455-13-6 has been written off as time barred debts due from the cultivators and towards the value of Tobacco seeds found unfit for use. A sum of Rs. 11,108-10-5 has been paid towards Interest and Bank charges."

The ninth annual report also had announced a loss of Rs. 45600! That a directorate of decent men entrusted with the management of a company should dare to say, "A sum of Rs. 9156 has been written off as time-barred debts and towards value of Tobacco seeds found unfit for use," shows a brazenness that is astonishing. Who allowed the debts to get time-barred, and who let the seeds become unfit for use?

Surely it ought to be recovered from those responsible? The management is under the Government Chairman, Director of Industries, Mr Appadoray Mudaliar, and his Secretary, also a Government man. If a Government-sponsored industrial concern is becoming ruined like this by inefficiency and mismanagement, and barefaced negligence, and Government does not move a finger in the matter, what is the worth of Government members presenting gaudy pictures of industrial renaissance to the public in words?

Tobacco, though it ends in smoke, is a golden agricultural crop, and that a Tobacco Company should be worked year after year under such disgraceful conditions, with such disgraceful history, requires a public enquiry, and public condemnation of the responsible officials.

We see that some of the old Directors are still there, and that the person who was once its General Manager is now its Chairman.

The hopes held out by some who are still Directors in the Prospectus calling up shares in 1937 are memorable. They said,

"For the last 3 years, the Government of Mysore have been encouraging the growth of Virginia or Cigarette type of tobacco and the scientific curing thereof in various centres in the State, and the results show that there is ample scope for the development of the Industry in the State."

"The Directors also independently and carefully considered all aspects of the business and the results as demonstrated by the experiments carried on by the Government of Mysore, and they consider that it would be very profitable to utilise the present opportunity for forming a Joint Stock Company, to start the growth, cultivation, and manufacture of marketable Tobacco with the ultimate idea of establishing a Cigarette Factory."

"The estimated expenditure for this year's working, including Establishment, Coal and Wood Fuel, Cost of green leaves, Curing wages and other preliminary expenses has been calculated to be Rs. 2,27,130. The realisation of cured leaves calculated at 18% of the green leaves at an average of 5½ annas per lb. will be Rs. 3,37,500 leaving a gross profit of Rs. 1,10,370 which should yield a dividend in the first year of 15% after allowing for Depreciation, Reserve, and any unforeseen climatic conditions. The profits in the succeeding years when more areas are taken up will be still more considerable."

All that has become untrue. But they continue to be Directors unashamed, and unabashed! Judging from these incompetent nicompoops one would think that starting a Cigarette Factory was a superhuman attainment. There is a saying that "Rats leave a sinking ship." In this case the rats seem to be afraid that the ship will be saved if they leave it!

(To be continued) *Editor.*

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REPRESENTATION No. 6.

(continued)

'The Lord transcends all speech and thought' signifies that He is such that His essence, His All-Transcendent Form, His Attributes, and His Glory cannot be fixed and told as this much nor can they be known fully; 'He is to be known from the Vedas' signifies that it will be known from the Vedas that He is the Lord of Sri, is the entire opposite of every kind of evil, is the cause of the universe, is immanent in all things (i.e., all the intelligent and non-intelligent things in all conditions constitute His body), is the Bestower of salvation, and such like eminences. As these become thus known it is established that one should learn all that he is capable of knowing about the Lord and yet remain in the reflection that there are many more points of greatness still to be known.

'The Lord is free from birth and death' signifies that His birth is not the one that is subject to *karma* (i.e., His birth is not due to *karma*); and 'He is born in the form of the fish and so on' signifies that He out of His own volition incarnates Himself in the form of a human being and so on, for the protection of the good and the destruction of evil-doers, and for the establishment of righteousness (vide verses 7 and 8 of chapter IV, Sri Bhagavad-Gita) Since these become known thus it is substantiated that His birth is not subject to *karma* but is for the purpose of fostering and protecting the world (i.e., for the purpose of the removal of griefs and the granting of desires).

In this way those who have acquired the spirit of reconciliation of all the apparently contradictory passages of the Vedas and interpreted them so as to prevent contradiction, and preserve the principal or primary sense, say that you are full of all wonders. How am I capable of depicting your state? May you be pleased to float me in the waves of your unaccountable nectar-ocean of mercy and fondle me! Fondle me O Lord of easy accessibility to those who are exclusively devoted to you, and of the Mount Sri Yadusaila!

REPRESENTATION No. 7.

(continued)

O the embodied of all the intelligent (*chit*) and non-intelligent (achit) things; As the whole universe is your body and as you are the supreme Soul of this universe, the Veda-Sastras say that the whole universe is you alone and there is nothing other than yourself. Ignorant of the true significance of this statement some becoming subject to illusion say that there is no difference in essence between yourself and the universe. All their statements are contrary to reason or are illogical. It is in this manner. In the world if a thing consists of two and if the shape and qualities of the two are the same, observing that one thing the intelligent will say that there is no difference between this and that. If the person who contends that there is no difference between the *Brahman* and the universe, says that this universe alone is the *Brahman* he becomes an atheist who denies the existence of a separate *Brahman*. If he says that the *Brahman* alone is the universe which is equivalent to saying that other than the Brahman there is nothing else, it is tantamount to saying that he himself, his own saying, the Guru who taught him and the Vedanta which that preceptor studied are all non-existent; and he thus becomes an unbeliever. In this manner though Suddhadvaita is contrary to Sastras, persons who have not become the object of your grace adhere to this view alone. They deny your innumerable auspicious attributes such as *Gnana* (knowing all), *Bala* (supporting all), *Isvarya* (ruling all), *Virya* (remaining inexhaustible), *Sakti* (working miracles), *Tejas* (overpowering all, Himself being unaided or undaunted by anything), *Sausilya* (condescension), *Vatsalya* (caressing parental fondness), *Mardava* (softness), *Arjava* (openness or unreserve), *Sauhardа* (easy accessibility), *Samya* (same to all or all beings, friend), *Karunya* (merciful), *Madhurya* (all-sweet), *Gambhirya* (inscrutable nobility), *Audarya* (all-bountiful), *Chaturya* (dexterous), *Sthirya* (firm) *Dhairya* (valour), *Saurya* (victory), *Parakrama* (heroism,) *Satya-kama* (desires the truth, fulfilled of all desires), *Satya-sankalpa* (wills the truth, of indefeasible will), *Krititva* (gain secured), *Kritagnata* (appreciation of good work) and so on.

(To be continued.)

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CO-OPERATIVE CONFERENCE

The 34th Mysore Provincial Co-operative Conference was held in Bangalore on the 24th inst. before a large body of Co-operators from all over the State. Mr. C. M. Mehkri, Ag. Governor of the Reserve Bank of India opened the Conference. Mr. T. S. Rajagopaliengar, M.A., LL.B., of Mysore presided and in the course of an interesting Address observed,

"This honour, I am sure, is no recognition of any meritorious service done by me to the Co-operative movement, for I have done nothing of that kind. That the responsibility which used to be shouldered by fairly elders is now asked to be borne by an youngster like myself can only be a recognition of the fact that Co-operators are serious of dispelling from the minds of the public, more so the Government, the idea that co-operation needs the active service of the young and the energetic.

I esteem the honour all the more highly because of the fact that this Conference is taking place at a time when India has freed herself from the shackles of bondage and has become free, and when Mysore, just as other States, has freed herself from Paramountcy and is joining the Indian Union.

According to the Constitution of the Co-opertive Institute, the Presidential address is in the nature of a Provincial swan song. The address done, and the session presided over, the President can sink back, with a sigh of relief, into the distinguished ranks of ex-Presidents. But I do not want to be placed on the shelf of super-annuation. In fact, no Co-operator should rest content till the achievement of the ideal, viz., 'freedom from want.' The fulfilment of the ideal depends largely, if not wholly, upon the ability to substitute for profit consumption as the motive of production. Elimination of profiteering middlemen to ensure equitable distribution of goods produced is as important as the organisation of production without profit motive.

Among the systems of economic organisation Capstalism, Socialism and co-operation are the three that are destined to have a contest for implementing the ideals proclaimed in the Atlantic Charter. The road to be chosen to reach the goal of social security and prosperity does not lie along pure socialistic or capitalistic system but lies between the two and in the harmonious blending of theso two rival idealogies. And this we find in co-operation. In fact, co-operation has been mainly a movement, which involves strenuous struggle against the existing social system built on the Insti tution of merciless competition and individual profit-making as also against state domination over the whole field of the structure of production and distribution.

So, We, Co-operators in India, will have to rise up to the occasion and make our voice felt so that the co-operative movement will be accorded its proper place in the carrying out of the many post-war programmes for the re-orientation of Indian National economy and for helping the establishment of lasting peace, universal security and prosperity.

The Great War has come to an end. The problem that is at present engaging the attention of the Governments as well as leading politicians and thinking economists in our country as elsewhere is Post-War Reconstruction of the socio-economic structure. When plans, official and unofficial, are being drawn up everyhere with feverish energy, my address cannot but be one dealing with such a scheme, The theme of my address therefore, is "A Co-operative Plan for Mysore."

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FEDERAL TAXES

The following is a Joint Resolution enacted this year by the Indiana General Assembly, U.S.A.:

Indiana needs no guardian and intends to have none. We Hoosiers—like the people of our sister states—were fooled for quite a spell with the magician's trick that a dollar taxed out of our pockets and sent to Washington will be bigger when it comes back to us! We have taken a good look at said dollar. We find that it lost weight in its journey to Washington and back. The political brokerage of the bureaucrats has been deducted! We have decided that there is no such thing as "federal" aid. We know that there is no wealth, no wealth to tax that is not already within the boundaries of the 48 states!

So we propose henceforward to tax ourselves and take care of ourselves. We are fed up with subsidies, doles and paternalism. We are no one's stepchild. We have grown up. We serve notice that we will resist Washington, D.C., adopting us.

Be it resolved: "That we respectfully petition and urge Indiana's Congressmen and Senators to vote to fetch our county court houses and city halls back from Pennsylvania Avenue. We want government to come home."

CAR VERSUS CHILD

Professor Oliver E. Baker of Maryland University has computed that it costs as much to maintain a car as to rear a child. He believes that there is a definite negative correlation between the two activities—"As the sales curve of automobiles goes up, the curve of births goes down"—and predicts a sharp decline in the birth rate as soon as the new cars can supply the younger married set with diversion. But the professor's figures are at fault. It really costs twice as much to rear a child, for as soon as he is old enough he will demand a car of his own!

The loss of life and the suffering caused by automobile accidents involve values that eclipse any computation of time saved or lost. Yet if the average age of the 35,000 killed each year be fixed at 30 and the average life expectancy be fixed at 69, and if each of the 1,000,000 injured be assigned only a week's loss, we shall have to add over a million years of human life to the grand debit!

KNOW THE TOOLS

A child soon learns to respect the implements that help him create. He learns how to handle them properly—not to hammer the screw-driver, not to saw through a nail, never to leave a brush filled with paint. He takes to his heart the age-old pride of the workman in the tools of his craft.

Some parents express concern about encouraging their boys to work with tools, for fear—as one mother expressed it—"they might become mechanics." But the world needs good mechanics as never before. Industry is crying for youths who have manual skill. The pay is good and chances for promotion unlimited. From such boys must come the Edisons and Fords of the future.

The values learned in home manual training go far beyond manual skill. Some years ago a "problem boy" in the neighborhood was lured to our workshop by tales of a wondrous sled about to be painted. A scourge to his teachers, he was feared and hated by many other boys. He lived in a broken home, reared by a father who thrashed him unmercifully. Given friendly treatment in the workshop, he showed eager interest in making things.

An understanding scoutmaster took this tough lad into his troop and gave him the job of carrying totem poles and plaques. He began spending his spare time in the scout room and soon dropped his bullying and belligerency. He assembled materials for a "soapbox auto" and won second place in a neighborhood derby, a respected boy in his own right!

BRAVE WOMAN

A woman trying to maneuver her sedan out of a parking space banged into the car ahead, then into the car behind and finally, pulling into the street struck a passing delivery truck. A policeman who had been watching approached her. "Let's see your license," he demanded.

"Don't be silly, officer," she said archly. "Who'd give me a license?"

The Rationalist.

Monday 29-12-1947.

OUR INDUSTRIES

II

The Tobacco Company, we pointed out last week, presented an example of the ruinous management of an industry by Government officers. We now present another example of woeful management by a Company under non-official control.

A statement of the Kapila Textile Mills, Ltd., Mysore, dated the 5th inst, declares :

"We have the pleasure to inform the shareholders that a part of our requirements in Textile Machinery (a complete spinning plant) has been purchased for the Company."

"Much time was occupied in exploring for and locating machinery suited to our needs and in obtaining the import License and foreign currency facilities. The economic conditions all over the post-war-world, particularly in capital goods producing centres, their own home requirements, the extraordinarily heavy export demand and paucity of willing export traders, all contributed for the delay and difficulty, in locating the machinery. At last Mr. B. K. Murthy, B.E, (Mech), M.Sc. (Tech), partner of the Managing Agency firm, was able to conclude the purchase in New York only recently."

Mr. Murthy, while in the States, will apply his time and energy to expedite the despatch of the machinery and provided sufficient shipping space is available, it is hoped that the packages would be in India in about six months from now. Meanwhile, arrangements are taken in hand at this end for the acquisition of a site and erection of necessary buildings to house the plant. Needless to say that the Managing Agents are eager to speed up matters so as to be in time to take as much advantage of the present favourable Textile trade, as possible."

Read by itself, the statement would incline you to clap your hands in unison with the sound of the Management patting their own backs ! But wait a bit, and read another statement of the Directors dated 15 months ago, on 30-9-1946 :

"The Government of India have kindly given us priority for the import of 19,000 spindles and 300 looms. Your Directors have appointed Mr, B. K. Murthy as their Expert to go to the United Kingdom, the United States and the continent of Europe to select suitable machinery for us. He has already gathered very useful information by going to Delhi and Bombay and will shortly be leaving for Europe.

Your Directors have decided to have the Mills at Nanjangud by the side of the Kapila River, which is well situated as far as labour, water supply and communication are concerned. Arrangements have been made for supply of electric power."

Does the statement of 5-12-47 confirm or falsify the statement of 30-9-46 ? When the Government of India had already given priority import permit for 19000 spindles and 300 looms before 30-9-46, what is the fun c saying that the subsequent delay is due t that ? And when the previous statement ha misled the shareholders to believe tha the site has been fixed at Nanjangud an supply of electric power arranged, what i the fun of saying 15 months later tha "arrangements are taken in hand for acquisi tion of site and erection of buildings," an that the completion of the buildings ma require at least a year ?" And when th Company has been formed for 25000 spindle

and 500 looms, and permit obtained for 19000 spindles and 300 looms, what is the fun of your expert spending Rs. 20000 and buying 15566 secondhand and half-dead spindles only and talking about your eagerness to speed up matters?

And when we compare both these statements with the Prospectus itself, dated 5-12-45, things get hotter still! That prospectus inviting the public to take shares held out rosy hopes:

"The time is opportune for the starting of a new spinning and weaving mill in Mysore. There is a large local demand, more than two crores rupees worth of yarn and piece-goods being imported into the State annually."

"The Government of Mysore have graciously agreed to sell their Ginning and Pressing Factory at Maddur to the Company. Hence the concern is in the fortunate position of being able to start work immediately.

"The other factors making for success in the present project are cheap land, abundant water and sufficient labour in the site chosen for the location of the Spinning and Weaving Mill, *viz.*, on the banks of the river Kapila at Nanjangud. The Government of Mysore expect to be able to provide electric power for the mills at Nanjangud in time for the opening of the spinning department early in 1947 after the arrival of machinery. Negotiations for new machinery are being conducted with a well-known British firm of Textile Machinery manufacturers. It is proposed to install finally 24,000 spindles and 500 looms. With the present acute shortage in clothing and fabrics of all kinds in the country, it is realised on all hands that the Indian Textile Industry has bright prospectus before it in the coming years. In view of these circumstances and the special advantages secured for the mill, the Board of Directors are confident of success for the enterprise, yielding satisfactory returns to investors and contributing to the agricultural and industrial development of the State."

"Fortunate position of being able to start work immediately," "Opening of the spinning department early in 1947," "Negotiations for new machinery are being conducted with a well-known British firm of textile machinery manufacturers," all have turned out to be false statements. Even after two years, no new machinery, no looms, no site, no buildings, no ginning factory, and no prospect of anything for another year! What a Company! What a Directorate? What a management!

(To be continued) *Editor.*

SANSKRIT

"Those of you who know Sanskrit should to-morrow, if possible to-day, buy the Gita and begin to study the book. Have private Gita classes for yourselves. Those of you who do not know Sanskrit should study Sanskrit, if only for the sake of the Gita. I tell you that it contains treasures of knowledge of which you have no conception whatsoever!"

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(continued)

They also deny the existence of any of the following, namely, your All-transcendent and Auspicious Form, Your Holy weapons and ornaments, Your Holy Consorts, the eternals and the released Souls and Sri Vaikunta (Your abode). They further declare as non-existent Brahmanda which is the instrument of your sport, the therein existing fourteen worlds, the devas, Brahma, Rudra, and the like, the seven islands, the seven Oceans, the mountains, the rivers, the countries, the villages, their own parents who gave birth to them, and even themselves. They say that they learnt all these from the non-existent Vedanta alone. In this manner they conceal the truth about the reality of Nitya-Vibhuti (Sri Vaikunt) and Lila-Vibhuti (Brahmanda). In what manner is your existence amidst these? Let this stand apart. The Mahatmas who are in the absolute faith that you alone are their life-breath and who have become the objects of your grace, have accepted the Visishtadvaita Philosophy alone which "satisfies the triple tests of *Sruti* (Scripture), *Ukti* (logic) and *anubhava* (instinctive experience), and which recognises the claims of both faith and reason." It is in this manner. In a person's body there are the twenty four *tattvas* (principles) of earth and so on, there is the *jivatma*: and there is you as *Antaryamin*. Notwithstanding this aggregate of twenty-six tattvas there is only one person. Likewise, though all these intelligent and non-intelligent things exist separately, as they are your body, it is but reasonable to say that you are the only one existing. May you be pleased to instal firmly in my mind this knowledge of the essential truth. Instal in me, O Lord of easy accessibility to those who are exclusively devoted to you, and of the Mount Sri Yadusaila!

NOTES ON REPRESENTATION No. 7.

1. As is the case with all actions of the Lord, His attributes also are more for the reclamation of His refugees than for anything else. Of the eternal immeasurable and innumerable attributes of the Lord twenty-five in particular are mentioned in this Representation. These are those that are narrated by Bhagavan Ramanuja in his Saranagathi-Gadya. They may be divided into Four Classes according to the character of the souls in dealing with whom such attributes are called into requisition.

(a) The first class consists of the first six attributes called *Shad-Gunyam* (Jnana to Tejas). Sages have, out of the infinite number of the Lord's attributes, made particular mention of these six Primary or Principle Attributes. All other attributes mentioned are the development of the six They are manifested towards all kinds of souls. Their significances are herein described:—

1. *Jnana*:—(i) The Omniscience (Jnana) of the Lord is such that He, of Himself, directly cognises all things in every respect and at every moment. He knows simultaneously and without needing the intervention of any organ or other medium, by His inherent power alone, all things in full perfection, i.e., without any defect on the score of those varying the degrees of accuracy and certainty, which characterise the knowledge of limited beings, in consequence of the knowledge of these beings being dependent on organs, mediums and other conditions.

(ii) His Omniscience is of such inherent power that it cognises the differences in natures and names of the innumerable *Jivatmas* who are created dissimilarly because of their *karma*.

(iii) His is the unsurpassed knowledge; it is the uncontracted knowledge which is the mark of *sesha*' that is, by which the *chetana* realises that he is sesha to the *Seshi*, that he is appropriable by the Lord.

(iv) It is an attribute which is all-brilliant and which in one and the same manner manifests all things. It is the marking attribute which determines what is good and what is evil to the *chetanas*. It is for dealing with those who do not possess the knowledge to ascertain as to what is good and what is evil to them. Hence it is for the benefit of the ignorant. The Lord's omniscience is the antedote to the soul's nescience.

2. *Bala*—(i) It is the supporting capacity which supports by a mere iota of His will all created things.

(ii) It signifies that the work of creation i.e., evolution is not the cause of any trouble to the Lord.

(To be continued.)

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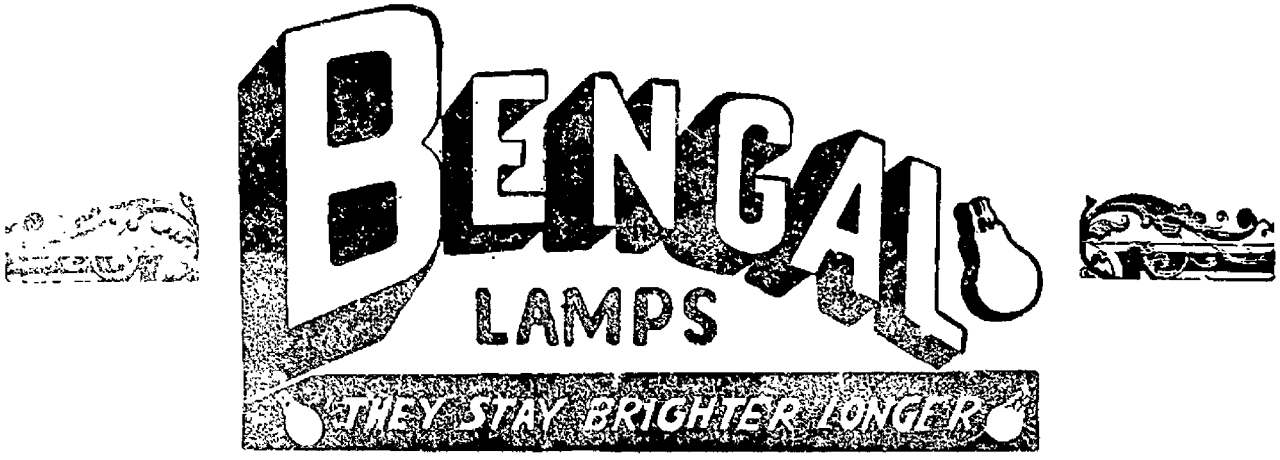

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